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LIVING WITH GOD

THE MEANING OF GRACE

WE are all aware that we are not self-caused or self-sufficient. We did not bring ourselves into existence. We depend for our existence on some other being. That being is God. We are, in fact, created by God and kept in existence by His will.

Frank Sheed touches a chord in all of us in what he has written on this point in *Theology and Sanity*:

I can recall with great clarity the moment when for the first time I heard myself saying that God had made me and all things of nothing. I had known it, like any other Catholic, from childhood; but I had never properly taken it in. I had said it a thousand times, but I had never heard what I was saying. In the sudden realization of this particular truth there is something quite peculiarly shattering.

There are truths of religion immeasurably mightier in themselves, and the realization of any one of them might well make the heart miss a beat. But this one goes to the very essence of what we are, and goes there almost with the effect of annihilation. Indeed it is a kind of annihilation. God used no material in our making; we are made of nothing. At least self-sufficiency is annihilated, and all those customary ways that the illusion of self-sufficiency has made for us. The first effect of realizing that one is made of nothing is a kind of panic-stricken insecurity. One looks round for some more stable thing to clutch, and in this matter none of the beings of our experience are any more stable than we, for at the origin of them all is the same truth: all are made of nothing. But the panic and the insecurity are merely instinctive and transient. A mental habit has been annihilated, but at least the way towards a sounder mental habit is clear. For although we are made of nothing, we are made into something; and since what we are made *of* does not account for us, we are forced to a more intense concentration upon the God we are made *by*.¹

¹ Sheed: *Theology and Sanity*, pp. 4-5.

Let us consider more closely the God we are made by, what it is we have been made into, and how we are related to Him.

God is the supreme being and about Him there can be no shadow of imperfection. This means not only that God can never be mistaken, but that He can never receive a new experience. It means, too, that what He wishes, or wills, effectively happens. God is the cause of all things. And He is also the cause of the goodness which exists in all things.

The love of God and the love of man are fundamentally different. A man loves an object because he sees in it something which is attractive and lovable. He undergoes a new experience. He is affected by the object. With God this is not possible. He cannot undergo a new experience. God does not love His creatures because He finds them lovable. They are made lovable because God loves them. In loving them He creates in them the goodness which makes them lovable. St Thomas calls the love of God the cause of goodness in created things, and he describes this love as pouring out and creating the goodness which exists in creatures—*infundens et creans bonitatem in rebus*.¹ This is really what we mean when we speak of being loved by God. He gives us being and in loving us makes us lovable.

Does God love all His creatures equally or does He draw

¹ St Thomas puts the matter very clearly in a number of places. Thus in S.T., Ia, q. xx, art. 2, he says: "Respondeo dicendum quod Deus omnia existentia amat. Nam omnia existentia, inquantum sunt, bona sunt; ipsum enim esse cujuslibet rei quoddam bonum est, et similiter quaelibet perfectio ipsius. Ostensum est autem supra (q. 19, a. 4) quod voluntas Dei est causa omnium rerum; et sic oportet quod intantum habeat aliquid esse, aut quodcumque bonum, inquantum est volitum a Deo. Cuilibet igitur existenti Deus vult aliquid bonum. Unde, cum amare nil aliud sit quam velle bonum alicui, manifestum est quod Deus omnia quae sunt, amat."

Non tamen eo modo sicut nos. Quia enim voluntas nostra non est causa bonitatis rerum, sed ab ea movetur sicut ab objecto, amor noster, quo bonum alicui volumus, non est causa bonitatis ipsius: sed e converso bonitas ejus, vel vera vel aestimata, provocat amorem, quo ei velimus et bonum conservari quod habet, et addi quod non habet: et ad hoc operemur. Sed amor Dei est perfundens et creans bonitatem in rebus."

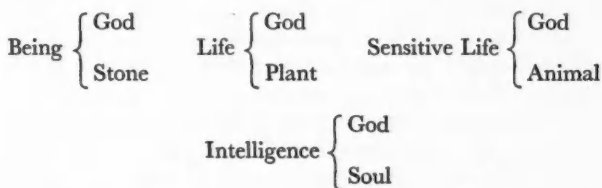
He takes up the same point in Ia-IIa, q. 110, art. 1: "Quia enim bonum creaturae provenit ex voluntate divina, ideo ex dilectione Dei qua vult creaturae bonum, profluit aliquod bonum in creatura."

See also II Sent., dist. xxvi, q. 1, art. 1. "Sicut enim scientia Dei a nostra differt in hoc, quia nostra scientia causatur a rebus, sua autem est causa rerum, ita etiam noster amor ex bonitate dilecti causatur, quae ad amorem sui trahit; amor autem divinus bonitatem rebus perfundit."

distinctions? It must be clear that God loves some creatures more than others, for this is the only reason why some creatures are better than others. The degree of goodness in beings is created by God. St Thomas says clearly that since the love of God is the cause of the goodness of things, no being would be better than another unless God willed a greater goodness in the one than in the other.

The goodness which exists in creatures is, of course, only a share in the divine goodness. God loves creatures in differing degrees and, consequently, shares His goodness with them in differing degrees. It is His love of them which gives them being, and we may say that the degree of His love is reflected in the degree of being which they possess. Thus, in the natural order, mineral substances such as stones have a likeness to God by the fact that they possess existence. The fact that they exist gives them a share in God's being. Plants may be said to come closer to God. They have a greater likeness to Him because they possess not only being but life. Animals bear a still greater likeness to God since they have animal life and the power to move themselves. Men and angels, spiritual beings, come even closer to God through the possession of intelligence.

There are, so to speak, different dimensions of being—different degrees of likeness to God Who is the source of all being. The stone, the plant, the animal, the human being have an increasing likeness to God by the degree in which they share in His being. This can be represented in diagrammatic form:



In each of these cases the creature shares the being of God. It has a created likeness to God Who is the uncreated and self-existing being. Man, of course (like the angels), because of the spiritual nature of his intelligence comes closest of all to the

Creator. Indeed he is said in Holy Scripture to be made to the image and likeness of God.

These expressions are based on reality. They are not just figures of speech. When we say that man has a share in the divine intelligence we are not using a metaphor. It is not like speaking about an angry thorn bush or a cruel rock. Man's likeness with God in the order of intelligence is a real physical likeness. But it is, of course, only a likeness. The intelligence of man cannot be the *same* as the intelligence of God. Man's intelligence is created and finite. God is uncreated infinite intelligence.

Is it possible to go higher than this? Is there any further share in God's being, any closer likeness to God, possible to His creatures?

If we were arguing from reason alone, we might doubt this possibility, for a spiritual creature, gifted with intelligence, seems to be the highest form of being and the closest approach to the being of God. And yet Holy Scripture, particularly the New Testament, is full of expressions which suggest a much closer relationship. Men are spoken of not only as having their sins blotted out, or being washed and hallowed, but of receiving a new birth—of being born of God, of being given a new life, being a new creation and, in a remarkable expression of St Peter, they are said to be sharers in the divine nature. It is in explaining the terms of this divine revelation that theologians establish the doctrine of grace.

God, in creating, has given to each creature, though in different degrees, a share in His own goodness or excellence. This share is, of course, restricted, for a creature can never be God. No creature possesses uncreated being. Among His creatures God gives a special place to those which are endowed with intelligence. They share in the divine intelligence and more than other creatures may be said to be made to the image of God. Human beings are thus created with a human nature which is able to know God and to know and love His work.

The doctrine of grace is based on something further, on a different and closer relationship with God which is implied by the expressions from the New Testament which have just been

quoted, and above all by St Peter's statement that God makes men sharers of the divine nature.

God has called these intelligent beings to a new state which is beyond the natural order. He offers to these intelligent creatures a new nature and a new end out of all proportion to their human nature and their natural end. St John speaks of men seeing God "as He is" (I Jn. iii, 2), and St Paul, in a famous passage, speaks of our seeing now as in a glass darkly, but then face to face (I Cor. xiii, 12). And he speaks of the grace of God as being eternal life (Rom. vi, 23).

It is here that we come to the classical expression "grace" which is fundamental to an understanding of our relationship with God. What do we mean by grace? How can we define it?¹

In a general way the Latin word *gratia* means a favour. St Thomas points out in a number of places² that the word may be taken in two ways. It may mean the regard which one person has for another as, for example, when we say that one person is in another's favour. Or it may mean the gift or "grace" which a person gives to another, as when we speak of doing a favour or conferring a favour on another.

We have already said that the love of God is the cause of whatever goodness there is in His creatures. There are, however, in God different degrees of love, and consequently there are in His creatures different degrees of likeness to the creator. There is a general love by which God loves all the things that He has made. "For thou lovest all things that are and hatest none of the things which thou hast made" (Wisdom xi, 25). Beyond this, however, there is a special love by which God loves His intelligent creatures and raises them above the condition of their nature to a special share in His own excellence—*ad participationem divini boni*.³ This is what we really mean when we speak of the special favour or grace of God.

By this love God wishes for His creatures that eternal excellence which is Himself—in other words the possession of eternal life. This special love of God—which must be effective and

¹ I propose to deal here exclusively with habitual or sanctifying grace. I do not propose to discuss the transitory inspirations or movements of God which are known as actual graces.

² Especially De Veritate, q. 27, art. 1, and II Sent., dist. xxvi, q. 1, art. 1.

³ Ia, II^a, q. 110, art. 1.

cannot be mistaken—puts into man a supernatural reality which comes from God.¹

Let us examine this idea more carefully. At this point in the teaching on grace a fundamental division exists between Catholics and Protestants. The Protestant doctrine on grace, stemming from Luther through Calvin, denies that God's grace or favour makes any radical alteration in the human soul. Men are given grace—are justified or made righteous—through the imputation of Christ's merits which are, so to speak, spread over them like a cloak. No radical alteration takes place in the soul thus loved and made righteous by God.

Catholic teaching is very different. It holds not only that if God loves one of His creatures, that creature must be, in fact, lovable; but especially that if God loves one of His intelligent creatures with a special love, then that creature does, in fact, become lovable in a special way. Something new is created in the soul of that creature, which makes it lovable in this special way. This new creation is a reality. It has an objective existence in the soul so loved by God.

The argument may be summed up as follows. We have already seen that that which makes a creature pleasing to God is something really existing in that creature, produced by the love of God. But grace is that which makes a man's soul pleasing to God. Therefore, grace is something really existing in the soul produced by the love of God. It is like the being of the stone, the life of the animal, the intelligence of man. It is a real share, and a very close one, in the being of God.

What does this mean? What sort of thing is this reality created in the soul by God's special love? St Peter gives us the key when he describes it as a share in the divine nature. He speaks of the good things which God has given to us through Christ Jesus our Lord, "by whom He has given us most great

¹ "Patet igitur quod quamlibet Dei dilectionem sequitur, aliquod bonum in creatura causatum quandoque, non tamen dilectioni aeternae coaeternum. Et secundum hujusmodi boni differentiam, differens consideratur dilectio Dei ad creaturam. Una quidem communis, secundum quam 'diligat omnia quae sunt', ut dicitur Sap. II (v. 25); secundum quam esse naturale rebus creatis largitur. Alia autem est dilectio specialis, secundum quam trahit creaturam rationalem supra conditionem naturae, ad participationem divini boni. Et secundum hanc dilectionem dicitur aliquem diligere simpliciter: quia secundum hanc dilectionem vult Deus simpliciter creaturae bonum aeternum, quod est ipse." Ia-II^a, q. 110, art. 1.

and precious promises, that by these you may be made partakers of the divine nature" (II Pet. i, 5).

To make this matter clear, we must try to define what we mean by nature and what we understand by human nature.

The word "nature", from the Latin *natum*, means that which is born or brought into being. Everything which exists, we say, has its nature. It is its nature which makes it what it is. Philosophers make a distinction between the essence of a thing and its nature. The essence of a thing is that which makes it what it is in itself. It is the sum total of all those notes or characteristics without which the thing would not be what it is. The "nature" of a thing is its essence considered as a principle of action. We say that the essence of a thing makes it what it is, while the nature of a thing tells us how it acts. It is the nature of a flower to grow, of a fish to swim, of a man to think. The idea of nature carries with it the idea of action and, therefore, of an end to be attained. A thing acts because it has an end or purpose to achieve. It normally acts through certain faculties, but these faculties require a permanent basis which is, so to speak, their foundation. And that is what we mean by nature. We can perhaps understand this more clearly by considering human nature. Man is a rational being. He differs from animals because he has intelligence. It is man's aim or destiny, the purpose of his existence, to attain truth. He does this through his intelligence by which he is meant to come to the knowledge of God, to what St Thomas calls *aliqua contemplatio divinorum*.¹ This is the end or purpose of human nature. That nature is the ultimate principle on which is founded man's intellectual activity.²

This knowledge of God which is the final end of man is a knowledge of God only in so far as He is the first cause and the creator of the universe. By the use of his natural intelligence man does not penetrate into the intimate nature of God. Without God's revelation we would know nothing about His intimate

¹ De Veritate, q. 27, art. 2, C.G., III, 25 and 37.

² The argument that the end of human nature is the possession of God as truth goes as follows: To know by intelligence is the proper operation of an intellectual substance. This is, therefore, its end. That which is most perfect in this order of intelligence must therefore be the ultimate end. To know the most perfect object is the ultimate end of an intellectual substance. But God is the most perfect object. Therefore, to know God is the ultimate end of an intellectual substance; is indeed the final end of man.

nature. God, however, has revealed to us something of His intimate nature and life. This intimate life of God is the mystery of the Trinity of three divine persons. From all eternity God the Father begets a unique only-begotten Son, the Word of the Father, the splendour of His substance. From all eternity the mutual love of Father and Son breathes forth the eternal spirit, the Holy Ghost, eternal subsistent charity. When St Peter speaks of our being made partakers of the divine nature, does he really mean that we share this intimate nature, this triune life of God? We answer that this is precisely what he means. It is the end or purpose of the divine nature for God eternally to know and eternally to love Himself. St Thomas speaks of this perfect love of God by which God loves His human creatures not as a craftsman loves his handiwork but by that love which is shared between friends. He calls men to the fellowship of His own enjoyment so that they may be happy with the happiness and glory which belong to God. They are called to a share in the intimate life of God.¹

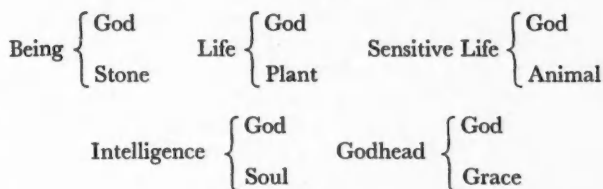
Sanctifying grace, although a reality in the soul, is distinct from God. It is a created reality whereas God is uncreated. This created reality, distinct from God, cannot be something which exists by itself. It has no separate existence. It does not, so to speak, pass from God to the soul. It must, therefore, be something whose property it is to exist in another being—what the theologians call an accident. We can understand this by taking an example. Colour is an accident. Colour cannot exist by itself. It can only exist in the thing which is coloured. Whiteness, for example, has no separate independent existence. It is a particular quality of an object which is white.

Grace is a quality in the soul. It modifies the soul, giving it a special perfection. It is a habit or a mode of being. It is, so to speak, a new nature super-added to human nature by which a human person is able to make acts which properly belong to the divine nature. It is the property by which a human creature is

¹ "Unde et diligere omnes creaturas dicitur, secundum quod bonum naturae omnibus tradit: sed illa est simpliciter et perfecta dilectio, quasi amicitiae similis, qua non tantum diligit creaturam sicut artifex opus, sed etiam quadam amicabile societate, sicut amicus amicum, in quantum trahit eos in societatem suae fructuionis, ut in hoc eorum sit gloria et beatitudo quo Deus beatus est." II Sent., dist. xxvi, q. 1, art. 1.

able to know God as he knows himself and to love Him as he loves himself—by which, in fact, he possesses eternal life.¹

When a man is in a state of grace, he is in a new mode of being. He becomes something different. By this creation in the soul a likeness to the very nature of God is produced in us so that we become associated with the divine life itself and become capable of performing acts which are truly divine. We are, in fact, made God-like or deified. The diagram showing the likeness of created things to God may now be completed as follows:²



Grace is not the virtue of charity or one of the other virtues. Charity is a habit, an immediate principle of love in the divine order, and it supposes a remote principle which is its foundation, just as the will, in the natural order, supposes human nature as the remote principle of human activity. Grace is indeed like a new nature and it affects the very essence of the soul. It becomes the foundation for the supernatural virtues or habits of faith, hope and charity. This permanent quality in the soul can be removed or destroyed only by mortal sin. It is obvious, therefore, that mortal sin is a form of revolution producing an essential change in the soul. Hence there is a radical and fundamental objective difference between the soul which is in the state of grace and the soul not in that state. God holds out to all men the possibility of this intimate relation with Himself by the creation in each soul of a share in His nature. Men who have not yet received this gift have not yet come as close to God as is possible for them. Men who have received this gift and have rejected it by grave sin have in fact dealt themselves a mortal

¹ "Sic ergo homo dicitur Dei gratiam habere, non solum ex hoc quod a Deo diligitur in vitam aeternam, sed ex hoc quod datur ei donum per quod est dignus vita aeterna et hoc donum dicitur gratia gratum faciens." De Verit., q. 27, art. 1.

² See Garrigou-Lagrange, *De Gratia*, p. 109.

blow. They have destroyed something in their souls which was intended to be a permanent possession. But for the goodness of God and the riches of the redemption they might never again receive this gift. The new creation, the share in the divine nature, might be wiped out for ever.

We must press our enquiry a little further by asking what it is exactly that the soul in a state of sanctifying grace shares with God. Do we really share in the Godhead, in the intimate nature and life of God Himself, or is our relationship with Him merely in the order of effect to cause?

Sanctifying grace is something more than a share in the nature of God as the first cause and the necessary being known to the philosophers. The notion of grace as given to us by Holy Scripture supposes something which brings the soul much closer to God, which is a form of divine birth. By grace we share formally in the divine nature of God. We are, in the express words of St Thomas, "deified" or made God-like.¹

Some people seem to think that this deification is brought about by the indwelling of the Holy Spirit in the soul which is "deified". We must avoid this error. It is true that when we are in the state of grace we are made temples of the Holy Spirit, that the Holy Spirit dwells in us. But grace is not the presence of the Third Person of the Blessed Trinity in the soul. If this were so, then all the acts of the sanctified or "deified" soul would be the acts of a divine person. Human personality and human responsibility would be eliminated. Man would no longer be responsible for his supernatural actions. They could not be attributed to him. He could gain no merit and attain no glory. The supernatural life, however, is a life which each man must live personally. The "deified" soul must continue to be responsible for its own actions. Its share in the divine nature cannot, therefore, be merely the presence of the Holy Ghost in the soul.

What then is this "deification", this sharing in the Godhead?

¹ "Donum autem gratiae excedit omnem facultatem naturae creatae: cum nihil aliud sit quam quaedam participatio divinae naturae, quae excedit omnem aliam naturam. Et ideo impossibile est quod aliqua creatura gratiam causet. Sic enim necesse est quod solus Deus deificet, communicando consortium divinae naturae per quamdam similitudinis participationem, sicut impossibile est quod aliquid igniat nisi solus ignis." Ia-II^a, q. cxii, art. 1.

It is intimately bound up with the Incarnation, by which the Son of God shared our human nature. In return he offered us a share in His sonship. We have seen that from all eternity God the Father begets a Son to whom He communicates the whole of His nature. He begets eternally a Son equal to Himself with the full being of God, light of light, true God of true God, save only for Fatherhood which belongs uniquely to the First Person of the Blessed Trinity.

When God communicates to men a share in His divine nature He does it through His divine Son. By grace He makes human beings sharers in His nature by becoming His sons. Just as the Son shares the nature of His Father so do we, through grace, share the nature of God. We are made the sons of God.

This sonship which we receive is different from the sonship of the Word of God. The eternal sonship is uncreated and "natural" to the Son of God. The sonship we receive is a created gift in us and is super-natural to us. In eternity the Father begets a unique only-begotten son. But by a free and gracious decision God has willed to have other sons born in time through a sonship which is not established by an extrinsic or merely official declaration, but is produced by the creation in the souls of human beings of a reality in the divine order which makes them truly enter into a new life by sharing in the divine life itself through adoptive sonship.

St John asks us to consider the charity which the Father has bestowed upon us, "that we should be called, and should be, the sons of God" (I Jn. iii, 1). And St Paul puts the whole purpose of the Redemption into a single expression when he says that in the fullness of time God sent His son—"that he might redeem them who were under the law, that we might receive the adoption of sons" (Gal. iv, 4-5). And he sums it all up in the eighth chapter of the Epistle to the Romans: "For whosoever are led by the Spirit of God, they are the sons of God. For you have not received the spirit of bondage again in fear; but you have received the spirit of adoption of sons, whereby we cry Abba (Father) . . . For who he foreknew, he also predestinated to be made conformable to the image of His son; that He might be the first-born among many brethren" (Rom. viii, 15, 29).

This doctrine of man's supernatural adoption into the family

of God is one which is clearly taught in the New Testament, and was indeed deeply appreciated in the early days of the Church. We find the early Christians adopting baptismal names which signified this truth, such as Adepta, Deigenitus, Renatus, Theogonius. Men are not only born of God (I Jn. xii; Jas. i, 18; I Jn. iii, 9; Titus iii, 5). They are indeed adopted into His family and made His sons (Rom. viii, 15, 23; Eph. i, 5; Gal. iv, 5; iii, 26). They become heirs with Christ to His eternal inheritance.

This supernatural sonship imitates and reproduces the divine sonship which is in Christ. "By the act of adoption," says St Thomas, "is communicated a likeness to natural adoption among men, according to the words of St Paul 'Whom he foreknew He also predestinated to be made conformable to the image of His son'."¹

We all know how adoption takes place among human families. It is a process which is much in evidence today in the field of child-care. The child, although a stranger to the family, not of the same blood as the parents, is given an official standing as a member of the family. The child acquires by legal decision certain rights and a certain legal relationship with the parents. It acquires also certain rights of inheritance.

Legal adoption can take place only between human beings. In the strict sense of the word a family cannot adopt a dog or a cat. The person adopted must share the same nature as those who undertake the adoption. Divine adoption follows the same principles—"that we should be called, and should be, the sons of God". It would not be possible for God to raise men to adoptive sonship unless they shared the divine nature. In order to adopt them therefore God makes them sharers of the divine nature through sanctifying grace. The life of grace and divine adoption are inseparable.

Divine adoption goes indeed even further than human adoption. The adopted child is not born of the parents who adopt it. It does not possess their blood or share any family likeness. By divine adoption, however, men are drawn into the family of God. They are born of God, they have the seed of God in them, and are given a family likeness—the likeness of Christ—"made

¹ III, q. xxii, art. 1 ad 2.

conformable to the image of the Son of God that He might be the first-born among many brethren”.

This is God's purpose for every human being. He offers us the gift of divine life. It is a gift which He does not force on any man. Each must accept the gift—and on God's terms.

Through this gift of grace we become the sons of God and heirs to His kingdom. We can lose this gift and inheritance if we turn away from God by sin.

Against this background we can understand how deeply sin is a degradation. St Leo the Great in a Christmas sermon beseeches the Christian to recognize his dignity, and now that he is a sharer in the divine nature never to sink back to his former level of life. *Agnosce, O Christiane, dignitatem tuam; et divinae consors factus naturae, noli in veterem vilitatem degeneri conversatione redire.*

We can also grow in grace by cultivating the family likeness which is shown to us in Jesus Christ, “the first-born among many brethren”. If we share the divine nature, the God-life, it should be our aim and joy to know and to imitate Christ so that we may be made “conformable to the image of the Son of God”. The Christian life must be a Christ-like life.

This is the meaning of sanctifying grace—of living with God.

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SACRAM COMMUNIONEM

FURTHER COMMENTS

A DISTANT reader thanks Dr McReavy for his excellent and timely comments on the *Motu Proprio*, *Sacram Communionem* (CLERGY REVIEW, XLII, June, pp. 321–32). We are all of us very much concerned with the practical application of this important statement of the current law on the Eucharistic fast and afternoon and evening Mass, and the early discussion of points raised by it is of importance and interest to all pastors.

For this reason I presume to offer some further tentative comments on some of the matters dealt with by Dr McReavy. These are four in number :

1. The effect of the new legislation on *Christus Dominus*.
2. The time for the licit celebration of evening, or rather "afternoon" Masses.
3. The present law on afternoon or evening Communion outside Mass.
4. Medicine and drink for the infirm.

THE EFFECT OF THE NEW LEGISLATION ON "CHRISTUS DOMINUS"

The question at issue here is whether *Sacram Communionem* has abrogated the Constitution *Christus Dominus*, or whether, as Dr McReavy suggests (l.c., p. 324), it is "in part an extension and in part a replacement of the previous discipline". I would like to suggest that it is quite simply a replacement of the previous law, restating it entirely, and therefore abrogating it. We are to seek our norms of abrogation in canon 22, which states that a supervening law issued by a competent authority abrogates a previous law in three cases : 1, if it expressly states that it does so ; 2, if it is directly contrary ; 3, if it re-orders afresh the whole material of the earlier law. Dr McReavy rightly observes that *Sacram Communionem* nowhere declares expressly that it abrogates *Christus Dominus* as a whole, nor, as is evident, is it in all things directly contrary. But I think it is true to say that it entirely re-orders the whole matter of the former decree, so that the requirements of canon 22 are amply satisfied in this regard : *totam de integro (ordinans) legis prioris materiam*.

In *Christus Dominus* the Holy Father treated the matter of the Eucharistic fast and the discipline of evening Masses in a series of six decrees, but these six decrees needed the very complex and lengthy explanations and directives given in the annexed Instruction of the Holy Office, which itself had the force of law, and which ran to no less than twenty-two norms, many of them with separately numbered subdivisions. This complexity required the intervention of the clergy to declare in each individual case whether a lay person, fit or infirm, could

avail himself of the concessions then granted, with the exception of those who wished to communicate at an evening Mass. Now we have in *Sacram Communionem* the whole matter revised and presented in a series of only four norms, with no annexed Instruction of the Holy Office, and with no present necessity for the laity to consult a Confessor in each case, all for the very good reason suggested by Cardinal Ottaviani, Secretary of the Holy Office, that the present *Motu Proprio* "is so simple as not to require comment or exegesis". If that is not "re-ordering afresh the whole material of the earlier law", then what is? I do not think the situation could ever be clearer than this present one.

Dr McReavy, with a Canonist's perspicacity and eye for detail, has carefully noted that the sub-title of the new decree reads: *Indulta a Constitutione Apostolica "Christus Dominus" extenduntur*—"The indults granted by the Apostolic Constitution *Christus Dominus* are extended." This he takes to indicate that we are here provided with what is rather an extension of an earlier law which still remains in force, and not a new presentation of existing discipline which would abrogate the former. We are to act, we are told, on the accepted principle: *de rubro ad nigrum valet illatio*. Are we though? It is often wise to reach for the salt cellar when a Canonist begins to quote legal tags at you. Like proverbs (and remember the fun G. K. C. had with them), these tags are useful rules of thumb for commonly occurring circumstances and justify a prudent presumption. To be "prudent", though, any presumption must be prepared to stand the test of existing facts and not pretend to be a proof on its own standing. In any case, the facts here, I suggest, bring the "red" round in favour of the conclusion for abrogation by replacement.

Rather than complicate the obvious sense and clarity of these new decrees, which in a few sentences make a clean sweep of the cluttered legislation on Eucharistic fast and afternoon Mass celebration, by declaring that the new law "is in part an extension and in part a replacement of the previous discipline", as Dr McReavy tentatively suggests, I would rather see in it a "replacement by extension" issued on the Pope's authority, in response, as he himself says, to insistent and repeated requests

of the bishops of the Catholic world, and "in consideration of the notable changes which the order of work and public offices and even the whole life of society have undergone". It would appear that the Pope himself was made more acutely aware of these changes in society by the reports he received from the bishops since *Christus Dominus*, and was thereby moved to issue his *Motu Proprio* to radically change the law.

In what do the changes consist? In point of fact each single one of the four norms issued by the Holy Father is an extension of the faculties granted by *Christus Dominus*, so that the sub-title of the new decree, *Indulta . . . extenduntur*, is amply justified, without us having to defend its use by denying that replacement can mean extension. The only apparent exception to an extension of the previous faculties is in norm no. 3, which introduces a new limitation not required by *Christus Dominus*, namely that at midnight Masses communicants have now to fast for three hours beforehand. But this is simply an extension, in the interests of reverence, simplicity and consistency, of the principle of the three-hour fast of *Christus Dominus* to every Communion at any time.

I would conclude, therefore, that we are to see in the four norms of *Sacram Communionem* a complete revision of the earlier faculties of *Christus Dominus*, and a completely new statement of the Church's legislation on the Eucharistic fast and afternoon or evening Mass, to be interpreted wholly in accordance with its own words and statements, thereby abrogating previous legislation within the sphere of its own determination, which includes particularly the matter of *Christus Dominus*.

THE TIME FOR CELEBRATION OF AFTERNOON MASSES

The Holy Father in the 1st norm of his *Motu Proprio* gives to bishops the faculty of permitting daily Masses *horis postmeridianis*. How are we to read this? Literally and without qualification, or in accordance with the four o'clock limitation of *Christus Dominus*? From what I have written above it will be clear that I do not think that we are bound by the limitations of *Christus Dominus* in interpreting the new decree. But there appears to be more to it even than that. The Pope tells us that he is here responding to

instant and repeated requests from Catholic bishops for the faculty *permittendi quotidie Missae celebrationem horis postmeridianis*. What did the bishops ask for exactly? It is doing no violence to the Pope's words if we take them to mean that the bishops were making of him a double request: 1, for the faculty of permitting a daily Mass in the afternoon, without being, as before, restricted to certain days; 2, for this faculty to be given simply for an afternoon or evening Mass, without any time restriction as to when the Mass should begin. But even if this latter point were not conceded, it would not mean that the Pope, for the good of souls, had not on his own authority gone beyond even the bishops' requests. As a matter of fact he did not in this document state that he had been asked for a relaxation of the complicated previous legislation regarding the taking of alcoholic drinks, but extended and simplified that faculty without further ado. No longer is there question of liquor only at meals, nor of exclusion of spirits, nor of a reckoning from the previous midnight. So in this regard as well, I mean in the matter of the timing of afternoon Masses, he may well have acted on his own initiative. However the context itself gives us some indication that *horis postmeridianis* means simply Masses in the time beginning afternoon.

In the very next sentence of the *Motu Proprio*, while still referring to the bishops' requests, the Pope states that they asked that the same fasting rules be applied to Masses and Communion celebrated or received *horis antemeridianis*. Thus we have a juxtaposition of the complimentary terms *antemeridianis* and *postmeridianis* as applied to Masses and Communion, a juxtaposition that is again repeated in norm 2 of the subsequent legislation. *Antemeridianis* certainly means before-noon; it is quite logical and demanded by the context therefore to interpret *postmeridianis*, its complementary term, as meaning simply afternoon without any further limitation or qualification.

When, then, we have a new law which sets out expressly to grant an extension of a previous faculty, which drops a limiting clause of that faculty, which makes a deliberate change in the wording of the same faculty (from *horis vespertinis* of the previous norm 6 to *horis postmeridianis* of the present norm 1), which has a contextual justification for a literal and unqualified rendering

of the new term, then I feel sure that we may safely conclude that the change was definitely intentional and that an extended faculty is granted.

It may still be urged, though, with Dr McReavy, that we have to reckon with the rule of canon 23, that, "in case of doubt, revocation of the earlier law is not to be presumed, and that the later law must be reconciled with it as far as possible". I rather hope that the doubt, if it existed, has been resolved by the above argumentation, and so can be said to be non-existent. In any case this doubt of Dr McReavy's arises not so much from the wording of the new law, which seems clear enough, but rather from his reading of the wording of the subtitle of the *Motu Proprio*, which he feels the need to justify. But I have shown that this very wording creates a presumption in favour of the extension of the privileges of *Christus Dominus*, and that it needs no further justification. This, together with the likely meaning of the bishops' request prompting the decree, and with the significant change in wording from *horis vespertinis* to *horis postmeridianis*, seems to me to lead inexorably to the conclusion that we should take this latter term to mean exactly what it says, so that, as a consequence, the bishops now have the faculty to permit Masses daily in the afternoon without any time limit. I feel that we have here a case of a Legislator who, *retractando et reordinando totam materiam legis preexistentis, sufficienter demonstrat mentem suam esse contentam in nova legis formulatione neque extra eam esse inquirendam* (Beste in canon 22. *Introductio in Codicem*, Collegeville, Minn., 1938, p. 88).

PRESENT LAW ON AFTERNOON OR EVENING COMMUNIONS OUTSIDE MASS

What is the present law regarding Communion outside Mass in the afternoon or evening? Dr McReavy (l.c., pp. 325-6) ventures the opinion that "the *Christus Dominus* Instruction, which allowed evening Communion only 'during the aforesaid Mass, or immediately before, or immediately after', is still the law". This, I fear, can be somewhat misleading. In the first place it may not be quite exact to say that *Christus Dominus* allowed evening Communions only at those times. What norm 15 of that Instruction did was to vindicate the right of the

faithful to receive Communion at an evening Mass, provided, of course, that they observed the fasting conditions that the same Constitution laid down. This it did by appealing to the common law rule of canon 846, §1, which gives authority to any priest celebrating Mass to distribute Communion during his Mass, and also, if he is celebrating privately, immediately before or after. All the faithful, said the Instruction (l.c. norm 15), could avail themselves of this faculty, "even if they (did) not belong to the categories for whom evening Mass (had) been established". Could they have availed themselves of the fasting concessions of *Christus Dominus* and gone to Communion outside Mass? As far as I know, the common opinion seemed to take it for granted that they could not; I think myself that a good case could have been made out for a qualified contrary opinion, but that is, of course, no longer of any practical consequence.

What is the position now? Quite certainly the general rule of canon 846, §1, still holds, and any priest celebrating Mass in the afternoon or evening may distribute Communion, and the faithful receive from him, during, immediately before, or immediately after that Mass, provided, of course, that they have observed the now uniform fasting laws. What about outside Mass? The common law rule of canon 867, §4, will still provide the norm: "Holy Communion may be distributed only during the hours when the sacrifice of the Mass may be offered, unless a reasonable cause would suggest otherwise."

Now I think the reasoning of Dr McReavy is quite correct when he states (l.c., p. 326) that "the common law (canon 821, §1) still continues to prohibit the celebration of Mass after 1 p.m., except by special leave of the bishop, granted in virtue of a restricted faculty; in other words the afternoon hours are still not the normal hours of Mass, in the same sense as the morning hours". Ordinarily, then, the time for receiving Communion outside Mass is still restricted to the morning hours. But not restricted absolutely. Do not omit consideration of the last clause of the above-cited canon 867, §4, which may now become of greater practical import in our pastoral ministrations. It permits Communion to be distributed outside normal Mass hours (and therefore in afternoon or evening), *si rationabilis causa suadeat*. It would appear to be quite against the tenor of

the latest legislation whose purpose is to facilitate reception of the holy Sacrament if we were to interpret it as adding any further restriction to this provision of the common law. I take it therefore that it still stands.

Previously even to the generous provision of *Christus Dominus*, if a man with a special reason for communicating came in the afternoon or evening and asked for Communion, I am sure any priest, if he could conveniently do so, would have given it to him without much questioning, since the very fact that he had fasted from the previous midnight, as he would then have had to do, would have given more than enough evidence of a reasonable cause. Now there is but one rule of fast for all Communions: three hours from solid foods and alcoholic drinks, one hour from non-alcoholic drink. Can, then, a person who has so fasted ask for and be given Holy Communion outside the normal Mass hours, i.e. after 1 p.m.? I do not see why the common law of canon 867, §4, will not permit this, provided there is a "reasonable cause". It will be for the priest who is so approached to determine this reasonable cause, with the guidance that we hope will be forthcoming from our Moralists and Canonists. And a "reasonable" cause, surely, need not be one of great gravity, but only of a moderate seriousness, even, maybe, one of convenience.

The question has point for us here in Australia, where our parishes are very vast in extent, so that the matter of a reasonable cause for communicating in the afternoon or evening rather than in the forenoon may easily arise from the part of the priest rather than that of the communicant. I have in mind the case of a priest who has to travel anything from twenty to sixty miles, or more in some parishes, to another Mass centre on a Sunday, and this is often done nowadays for an evening Mass. Should there be a sick person to be communicated in a home there, this is the much more convenient time to do it, rather than on an occasion of a morning Mass visit, when the priest may have to go off quickly after his Mass, with only a drink taken, and with a long drive ahead of him to his next Mass centre, over roads that are rough at any time and full of uncertainty in wet weather. I feel quite convinced that he is perfectly justified in such a case in communicating his patient at the

more convenient afternoon or evening visit, provided, of course, that the present fasting rules have been observed by the communicant. However, the above example is given only to cite a practical instance of the usefulness of the present law as I see it, a use that would appear to have been excluded by Dr McReavy's interpretation, if I have understood him aright. But I would by no means limit the faculty of distributing Communion of an afternoon or evening to such an extreme case, but let each "reasonable cause" be judged on its merits. It is only fair to state here that Dr McReavy in his passing reference to this matter may not have been considering cases that do provide a reasonable cause in terms of canon 867, §4, but merely the ordinary run of communicants. We may, therefore, be quite in agreement on this matter, though it is still useful to have it raised for public discussion.

MEDICINE AND DRINK FOR THE INFIRM

I have some final comments to make on Dr McReavy's discussion of the present fasting concessions to the infirm (l.c., pp. 328-9). I fear that he is inclined to be over-severe in his interpretation of these, though I do think the question is more open than the previous ones.

Norm 4 of the Pope's latest decree reads as follows: "The sick, even if not confined to bed, can take non-alcoholic drink and true medicines properly so called, either liquid or solid, before the celebration of Mass or the reception of Holy Communion, without any limit of time."

Comparing this with *Christus Dominus* and its Instruction, we note that the advice of a Confessor is no longer necessarily to be sought in each single instance, and that there is no need to be sure that the medicine contains no alcohol. The former legislation also made it clear that sick persons could only have the benefit of a non-medicinal drink, "if, on account of their sickness, they cannot without real inconvenience remain fasting up to the time of Holy Communion" (Instruction, Norm 1). I have at hand at present only a translation of this Instruction of the Holy Office (*Aust. Catholic Record*, April 1953, p. 101), so cannot argue with certainty from the original Latin, but from what I have, it appears reasonably likely that this requirement

of a "real inconvenience" did not apply to those who had to take medicine before Communion. As I read it, the Instruction would allow them to have this by reason of its own need as a medicine, and not only when the fast would be really difficult without. I am presuming, in accordance with the requirements of the Instruction, that there is here "question of a medicine proper, ordered by the physician or commonly regarded as such in every case" (Inst., l.c.).

What is the law now? Dr McReavy makes no distinction at all between those who need a drink that is not *per se* medicinal, and those in need of medicine, and I would suggest that this could well be done in view of the terms of the new legislation. I think, too, that he sets too high a degree of illness required before the fasting concessions granted by the Pope may be safely availed of, especially where medicine is concerned. He rightly observes that "infirmity" as envisaged by this present law is a very wide term, and then goes on to explain that it "may be broadly interpreted to cover any physical ailment or disorder, from severe sickness and senile debility to a bad headache or bout of indigestion, which would be serious enough to deter a person of average devotion from communicating, if he could only do so upon condition of abstaining during the previous hour from any liquid nourishment or medicine" (l.c., p. 328). I venture to suggest that this is an altogether too severe interpretation of the Pope's concession.

Let us take the question first of "true medicines properly so called, either liquid or solid" (*Sacram Comm.*, Norm 4). Must I really have a "bad" headache or bout of indigestion before I could take a tablet to relieve it within three hours before going to celebrate Mass or receive Communion, or a liquid dose within the last hour? I feel sure that a person would be justified in seeking medicinal relief from a mild one. Am I permitted to seek relief from an annoying cough by using a lozenge or analgesic tablet, even though I would readily enough celebrate Mass or go to Communion if its use were denied me? I really do not think that my illness must be so serious as to deter me from celebrating or communicating if I could not obtain the desired relief. Then there can be the case of a true medicine which has no effect at all on the ease or otherwise of fasting before Com-

munion. You know the usual thing: "To be taken in water every three hours", or, "To be taken first thing in the morning". Can the first medicine be taken, without worrying about times, before setting off for an afternoon Mass, or the second before going off to morning Mass. They could be readily omitted, but need they be? I rather think not, since the Pope simply states: "The sick . . . can take . . . true medicines properly so called . . . without any limit of time." The fact of the matter is that once you have a "true medicine properly so called", whether by doctor's prescription, chemist's issue, or common estimation, then the fact of the sickness is presumed, for true medicines have no other use than relief of sickness or preservation of health.

One would think that on the principles I have argued from above, there would be no "borderline" cases left. There are some though. There are circumstances when even alcohol itself would be a true medicine, but one would be imprudent, I would think, were one to take it as a medicine before Communion without having verified its liceity in the particular instance of condition by obtaining the approval of a Confessor. I also know a priest who was consulted by a pregnant mother who simply could not fast for morning Communion, could not do anything at all in fact, until she relieved her condition of nausea and with some small amount of a solid food. The doctor confirmed this and prescribed a biscuit or something similiar with a cup of tea first thing in the morning. The Confessor, I think rightly, decided that the small amount of food acquired the character of a medicine, i.e. something that was intended to and did remove the stomach sickness, and permitted Communion, which she would otherwise have been deprived of for many weeks. In other words, the priest did not think that a thing's being primarily a food or a nourishment prevented its being in exceptional circumstances a "true and proper medicine" and so permissible on advice. I would take it for granted, though, that in these borderline cases the proper advice should always be sought and not presumed.

To sum up, therefore, the present position of the law regarding the taking of medicine before Communion, may I suggest, at least as a basis for further discussion, is that the faithful could quite simply be told: "If you need or are told to take anything

that is truly a medicine, in liquid or tablet (solid) form, you may take it at any time you wish before going to Communion."

With regard, now, to taking a straight-out drink that does not rate as a medicine, there appears to be need for more caution. The sickness has first to be established for one to qualify for the Pope's concession; there is no question here of a "medicine" whose need to be taken automatically puts one, as it were, in the category of the "infirm" or indisposed. The Instruction annexed to *Christus Dominus* demanded that the sickness be such that a person could not "without real inconvenience remain fasting up to the time of Holy Communion" (Norm 1). Does this still hold? Not, I think, as a binding law, but as a good guide to when the new concession may be prudently used. I would not go as far as Dr McReavy does when he intimates that the inconvenience should be such as to deter a person of average devotion from communicating otherwise. This is too severe even for *Christus Dominus*. I think that there should be question of a real inconvenience in fasting completely, otherwise due regard is not paid to the fast at all, but only an inconvenience, not a deterrent. So I would put forward, again as a basis for further discussion, this formula for announcing the law to the faithful: "If you have a sickness or weakness that makes it really difficult for you to fast before going to Communion, without having a drink of some kind, then you may have this drink of anything that helps, provided it is not alcoholic, at any time at all before receiving the Sacrament."

Needless to say all that I have written in regard to the interpretation of the new laws of Eucharistic fast and afternoon Masses is subject to whatever decisions of competent authority may be forthcoming in the future, subject, too, to further clarification or corrected by experts in Canonical or Moral science, among whom we have learned to accord Dr McReavy an honoured place. I hope it will be realized that my dissenting comments have been concerned with only four matters dealt with in the course of his long and scholarly article, an article that in breaking up new ground prepared the way for further discussion, especially in a Review dedicated to offering the clergy practical and timely guidance in matters of immediate pastoral concern.

JOHN G. KELLY

Dr McReavy replies :

Had it not been for the sub-title of *Sacram Communionem*, which defines it as an "extension" of the concessions made in *Christus Dominus*, I should have taken much the same line of interpretation as Dr Kelly and reached more or less the same conclusions. In particular, I should have begun with the supposition that it implicitly abrogates *Christus Dominus*, because, as he rightly argues, it can fairly be said to re-order substantially the whole matter of the earlier legislation and therefore to fulfil the requirement of canon 22 in regard to implicit abrogation of existing laws. This is a much tidier conclusion than mine and may, in due course, be authoritatively approved. But the sub-title raises a serious doubt to the contrary, and in doubt, as a private interpreter, I must be guided by canon 23, which tells me not to presume revocation of the earlier law, but to reconcile the later with it as far as possible.

Dr Kelly seeks to evade this doubt by explaining away the sub-title. *Sacram Communionem*, he suggests, is not merely an extension of *Christus Dominus*, but a "replacement by extension". It is an interesting suggestion which I should be glad to adopt, did it not put such a strain on the natural meaning of the word "extenduntur". A structure is not said to be extended unless something of it remains standing. If the whole of it is first demolished and a new and larger structure is erected in its place, it is a misuse of words to call the latter an extension of the former. This is not to say that Dr Kelly's suggestion is necessarily wrong. It would not be the first time that a legislator had used a term in an unusual sense, and the sub-title may eventually be explained away officially. Until then, however, the complete abrogation of *Christus Dominus* must remain seriously doubtful for the private interpreter.

Needless to say, if it has been completely abrogated, afternoon Masses are certainly no longer subject to the four-o'clock rule. I cannot, however, see that any conclusive argument can be drawn from the use of the term "horis pomeridianis" in place of "horis vespertinis", because, as I pointed out, both terms were used interchangeably under the earlier law. In any case, the four-o'clock rule does not seem likely to survive. The only question is whether it survives for the present according to the

strict canonical rules of interpretation. When I wrote, most commentators were sedulously avoiding this and similar points of doubt and merely repeating the more obvious points made by Cardinal Ottaviani in *L'Osservatore Romano*.

As regards the reception of afternoon Communion independently of Mass, I agree with Dr Kelly that the final clause of canon 867, §4, provides for exceptions from the normal rule. I should no doubt have dealt with the point, but my concern was to apply the normal rule.

I like Dr Kelly's suggested criterion for the lawful use of medicine within the three hours preceding a Communion or Mass, namely, that the mere fact of a medical reason suffices and that there is therefore no reason to enquire further into the extent of the infirmity or the inconvenience involved in abstaining from taking the medicine. I sought first to determine who are the "infirm" who may use the concession. Dr Kelly's approach is simpler, more practicable and, I think, justifiable, even though it appears to differentiate unduly between medicine and the liquid nourishment also allowed to the infirm without restriction of time. I cannot, however, accept his suggestion that, in certain cases, a "small amount of solid food", prescribed for medical reasons, comes within the terms of the new law. The legislator may eventually evolve a form of wording which would include this desirable concession, but for the time being he has drawn the line firmly at "true and proper medicines", presumably because no other was deemed to be practicable and safe from abuse.

THE OBLATES OF ST CHARLES

I

THE Oblates of St Charles of the English Congregation celebrate this year the centenary of their foundation. In spite of a hundred years of existence and their by no means uneventful history, extraordinarily little is known of them outside the Archdiocese of Westminster; and even within the

diocese one meets with surprising ignorance of the nature and purpose of this congregation. It has been called an Order, and the members are sometimes referred to as religious; yet they are simply secular priests of the Archdiocese of Westminster, living in community, and under a rule; and without vows.

There are only two congregations of Oblates in the Church with the name and rule of St Charles: the original body in Milan, and that in Westminster. Each is entirely independent of the other, since it is the very purpose of a congregation of Oblates to be devoted solely to the interests of one particular diocese and to the will of its bishop. It is somewhat misleading, therefore, when certain authors say of Cardinal Wiseman that he brought over or introduced the Oblates of St Charles from Italy into England. He introduced only the idea of St Charles and his rule; the rest was very definitely English.

Charles Borromeo left his native Milan in 1560, twenty-two years of age and a simple cleric, in order to attend the coronation of his uncle, Gian Angelo de Medici, as Pope Pius IV. After five years in Rome he returned home, Cardinal Archbishop; a very young man to occupy so exalted a position, but five years in Rome, as Secretary of State to His Holiness—he was in fact the first in history—had made of him an administrator and a diplomat. The Pope, by his determination to reopen the Council of Trent and so to complete the Church's reformation of herself, had put great power and authority into the hands of his young nephew. This power Charles had used with delicacy and discretion. His own strength of character and the early training in morals and piety, which he had received from his parents, served to counteract the effects of the wealth and honours that were poured out on him as nephew of the Pope, so that from this trial he emerged a saint. When therefore he came to Milan as its Archbishop it was well known that he came, although only twenty-seven years of age, full of experience, and determined on reform.

Cardinal Borromeo knew his native city. He knew the chaos, in both ecclesiastical and civil government, existing there. He knew that there had been no resident Archbishop for eighty years; that the sacrament of Confirmation had not been administered in living memory. He knew that Protestantism had

made considerable inroads into the Swiss portion of his flock, owing to this same neglect. The clergy for the most part were worse than indifferent, and often ignorant, ill-trained, and in fact little better than the people they were supposed to care for. It was as a reformer, therefore, that St Charles came, pledged to bring order out of this chaos, pledged to make of Milan, with all its ignorance and vice, the model diocese in the Church, and to achieve it by the strict observance of those decrees of Trent which he had so laboured to form. How this Herculean task was completed in the twenty years of his episcopate is the fame and glory of St Charles, the "Prince of Pastors".

No man, however great, can perform such feats alone. For help in this work St Charles at first employed the resources at hand: those Religious Orders and a number of the Secular Clergy who had retained something of their original zeal. Later he introduced Jesuits and the Theatines, and eventually the Oratorians, but he found all of them, splendid as they were, difficult for a bishop to handle. Their rules, and even the particular object of their foundation, he discovered, could be an impediment to the variety of work that was needed in so vast a diocese. He felt the need of a body of priests that he could use in any work. It is not possible for a bishop to have in his diocese an Order to meet every need; the solution seemed to lie in collecting secular priests to meet all the needs.

It was not, however, until 1578, only six years before his death, that he saw his dream realized. Gathering together the most zealous and most devoted of his Secular Clergy, he formed them into a community in the old church of San Sepolchro, and gave them a rule. They were to be altogether given up to the service of the Archbishop, and so he called them "Oblati". They were to possess the zeal, piety and obedience of religious, not spread throughout the Church, but concentrated in one diocese, giving undivided loyalty to its bishop as their chief Superior. The rule itself was a model of moderation, and suitable for any priest desirous of living a priestly life. The common life was intended to provide the safeguard against loneliness and discouragement, as well as a means to perfection through the exercise of obedience and humility.

So well did the new Congregation succeed that, before

long, they numbered 200 and were scattered throughout the diocese in every kind of work. Whenever St Charles journeyed on his Visitations, they accompanied him, or preceded him to prepare the parishes for his coming with conferences and sermons. Before long he handed over to them the diocesan seminary, together with the college for boys from the Swiss Cantons which he had recently founded. Thus the whole training of the future priests of the diocese was in their hands. He watched carefully the beginnings of the community, visiting it several times a week at San Sepolchro to give encouragement and advice; though he used to say that he came for spiritual edification. Certainly he never tired of saying that of all the institutions he had created that of the Oblates was most dear to him. It was without doubt the embodiment of his work for the reform of the clergy of Milan.

After the death of St Charles, Cardinal Federico Borromeo, his nephew and successor, continued to encourage and employ the Oblates. When he founded the Ambrosian Library he put it in their care. Later he fulfilled his uncle's wish for them, namely that they should take charge of the shrine of our Lady of Rho, some ten miles outside the city. Here they built a large house as the headquarters for those employed in giving missions, and as a place for retreats.

The Oblates continued to flourish under successive Archbishops of Milan until 1810, when Napoleon considered them of sufficient importance to attempt to disperse them. He succeeded in the city, at San Sepolchro, but overlooked the much larger house at Rho, and of course the individual members scattered throughout the diocese. It was not until 1848, however, that they were able to reassemble, and were reinstated in their ancient Mother House. At this time they celebrated the event, and recorded their lasting devotion to their founder by adding his name to that of St Ambrose in their title. They are now Oblates of St Ambrose and St Charles.

They have produced many saintly and learned men; and still maintain their high standard. A number have become bishops, two have been Patriarchs, and one Pope. When, some years ago, a number of English Oblates were presented to Pope Pius XI as Oblates of St Charles, His Holiness remarked: "We

too are an Oblate." He was referring to the time when, as an Oblate in Milan, he had been Prefect of the Ambrosian Library.

They have always reflected the high quality of the Milanese clergy and it has often been stated by the Milanese themselves that they are gathered from the cream of the clergy. So deep are the traditions of St Charles, fostered through three centuries by his Oblates, and impressed on all the candidates for the priesthood that, when Mussolini, a short time before his death, asked the late Cardinal Schuster the reason for the high standard of the clergy of Lombardy, His Eminence promptly replied: "St Charles Borromeo."

II

The ideas which led Cardinal Wiseman to found the Oblates of St Charles in England were not newly formed in 1856. As early as 1838, while he was still Rector of the English College in Rome, the training of the English clergy and their activity on their return to England concerned him deeply. In a letter to Dr Newsham of Ushaw, dated October 1838, he says:

What I am most anxious to accomplish is to establish a small community of missionaries, who, living at a common home, should go, two by two, from place to place, giving lectures, retreats, etc., in different dioceses, so as to be out several months at a time, and then repose, so that those at home would be engaged in conducting at certain intervals retreats for laymen or clergy in the house. It would do to begin with six or eight, but they must be truly filled with the spirit of devotion and piety, as well as learned and fluent, not to say eloquent. This idea of mine is well known to most of the young men here, and I would engage out of my small number to find two or three (2 Northerners) who would devote themselves to the work.

Although he formally proposed the idea to Gregory XVI during this same year, on being presented to the English bishops it was turned down. Wiseman shelved the matter, and it was not until he came to London as Archbishop that the conditions there prevailing brought it once more into consideration.

Once the Hierarchy had been restored in England Cardinal Wiseman was eager to restore also the full Catholic life, to lift the downtrodden Catholics from their inferiority complex to a robust enjoyment of the glories of the Church. But the material at hand for his grand schemes was pitifully inadequate. There were by no means enough priests even for the ordinary needs of the diocese. Moreover, few shared the Cardinal's ideas and enthusiasms for what must have seemed to them unnecessary trimmings. A brilliant man himself and brimming over with ideas, he was impatient of the apparent slowness of others to encourage them and put them into execution.

By 1852 he had introduced several Religious Orders into his diocese for this purpose. These Orders, however, had not yet adapted themselves to the peculiar conditions of England, nor with their small numbers could they undertake the Cardinal's vast schemes. In fact Wiseman found in London what St Charles had found in Milan, that to do all the work he wanted, in the way that he wanted, he must have a body of priests at his sole command. "In despair," he wrote to Fr Faber, "I am driven to seek for a 'quid medium' between the secular and regular state. A body of priests in community, ready to undertake any spiritual work which the Bishop cuts out for them.—St Charles had similarly his Oblates of St Ambrose."

In the same letter he writes: "Mr Manning, I think, understands my wishes and feelings, and is ready to assist me."

Now Mr Manning, although over forty years of age, ex-Archdeacon of Chichester, and "episcopabile" in the Church of England, was only a recent convert. With all the zeal of one who, after years of doubt and struggle, at last finds himself standing on the sure foundation of the true Church, he was most willing to assist in anything that would spread the knowledge of the truth.

There were difficulties in those days, arising from the resentment of the old Catholics to what were looked upon as the pushing ways of the converts. Centuries of persecution had left their mark: a sense of inferiority. The freedom with which the converts flaunted their new-found Catholicism, and even reproached the descendants of the old martyrs and confessors with lack of zeal, was bound to result in misunderstandings. Manning, by

his character as well as by his position as notable convert, was in the midst of these difficulties. It needed only one mention of Manning, as being connected with the idea of a new community, to throw suspicion on the whole affair.

That Manning had taken seriously the Cardinal's plan is evident from letters he wrote in the following year to Robert Wilberforce, who was not yet a Catholic.—“I have so much to say to you, that I do not know where to begin. I can only say Mass for you as I did this morning: that you may come and be Fr Superior of a community with me in it.” And again, writing from Rome in May 1854: “So far as I know I am coming home for good. And my purpose is to continue in London the life I was living in Rome, that is, to live in community with three or four, having a library, chapel, and refectory in common. I find this both intellectually and spiritually a great help.”

But it was not until 1856 that Wiseman definitely decided to begin his community. At the same time he decided that it should be of the same type as that formed by St Charles in Milan. That year he sent Manning, accompanied by his nephew, Fr William Manning, to the Milanese Oblates, to write the rule according to that of St Charles. In the city of St Charles, and among men whose aim has always been to preserve his memory, Manning became imbued with his spirit. From this time on he seems to have modelled his life on that of the saint. To become an Oblate would be to become one of his sons. And when he found that the Oblates were of immense importance in the Archdiocese, spread throughout it, engaged in every type of pastoral and administrative work, he seems to have envisaged the English Oblates enjoying a like importance in Westminster. He writes, with obvious enthusiasm, to Cardinal Wiseman that, “In addition to the house of San Sepolchro and that at Rho, they have the direction of the four seminaries of the Archdiocese; the Vicar-General, and Pro-Vicar-General, and the Penitentiary of the Cathedral are Oblates and Canons; and the Rector of San Lorenzo, the parish church of Milan, and the Prefect of the Ambrosian Library are also Oblates.”

Having gained all the information needed in Milan, he went to Rome to write the rule, and to consult theologians and canonists about it. Finally he submitted it to Propaganda. Both

he and his rule were so well received by Cardinal Barnabò and by Pope Pius IX that he seems to have paid little attention to the first murmurings of opposition. Cardinal Barnabò, on hearing of the new congregation, said: "But this is my idea." The Holy Father gave his blessing to the rule, and, as it was no new rule, but the well proved one of St Charles, a "laudamus".

Manning returned to England full of the new congregation and the great work it was going to do. Already two of his nephews, William Manning and William John Roberts, were ready to join him. Robert Wilberforce, now a Catholic, and Charles Laprimaudaye, who had been Manning's curate in his Anglican days, both of whom were already preparing for the priesthood in Rome, had for some time been pledged to the Oblates. Laprimaudaye had shared with Manning the cost of buying nine little houses in Westminster, which were to be demolished, and a church and house built for the new community on the site.

As planned at this time, the first three members were to be converts: Manning, Wilberforce and Laprimaudaye. All three were old friends, all had been clergymen in the Church of England, and all three had been married. Hence the Oblates were referred to as "The Widowers' Children". The first sorrow Manning had to bear in his enterprise was the death of Wilberforce, which took place in Rome on the eve of the foundation of the community. This loss was soon followed by another: the death of Laprimaudaye, also in Rome. Their places, however, were filled, not this time by converts, but by "Cradle Catholics".

When the letter of petition to found the Oblates was addressed to the Cardinal, the second name on it was that of Herbert Vaughan. He was a newly ordained priest, only twenty-three years of age, yet Vice-President of St Edmund's College. Two other priests at St Edmund's joined with him: Thomas MacDonnell and Henry O'Callaghan. It is worth noting that all three were engaged in preserving discipline in the College before they became Oblates; an office which does not make for popularity, especially in the case of the Vice-President, who was no older than the senior students.

Manning and the rest of the community—which by now

included another convert clergyman, only a few months in the Church, Henry Arthur Rawes and a nephew of Wiseman, William Burke—took up their abode in a private house in Bayswater. The property at Westminster had proved too small, and the Cardinal had given them, “as a token of our affection”, the mission of St Helen in Bayswater. This mission had been run for several years by a Fr Moore, in a small school-chapel. Some years previously two ladies had begun to build there a worthy church, but the expense proving greater than they were able to meet, the project had been abandoned, and the church remained unfinished, a mere shell.

Manning describes the very simple foundation. “On Whit Sunday 1857 we met for the first time at Bayswater in a hired house, 12 Sutherland Place; and next morning at 5 o’clock said our masses in the unfinished church, and spent the whole day down to 2 p.m. of Whit Tuesday in drawing up our way of life.”

By July of the same year the church was completed. Manning, with the help of his companions and some friends, had met the expense of completing and furnishing it. A large community house, with rooms for twenty priests, was also in the course of erection. And on 2 July the church was opened and solemnly blessed by Cardinal Wiseman, assisted by the whole Chapter of Westminster and some 150 clergy, including Dr Morris, Bishop of Troy, who sang the Mass; Dr Waring, Bishop of Northampton; Dr Grant, Bishop of Southwark; Dr Vaughan, Bishop of Plymouth; and the Hon. and Right Reverend Dr Clifford, Bishop of Clifton. Cardinal Wiseman preached the sermon on “The Priesthood of the Catholic Church”. The students of St Edmund’s sang Vespers in the afternoon, and Dr Manning preached in the evening.

Manning had always a great devotion to St Francis of Assisi, and to the Third Order of which he himself, again like St Charles, was a member. He therefore changed the title of the church to “Saint Mary of the Angels”. And later he introduced there the first branch of the Third Order to be established in England since the Reformation.

It is not surprising that, with Manning in charge, St Mary’s, Bayswater, became, almost at once, one of the chief centres of

Catholic activity in London. Crowds flocked to hear the famous preacher. Carriages lined the streets around the church when from its pulpit he preached such courses of sermons as those on the Creed of Pius IV; on the Grounds of Faith, and on the Temporal Power of the Pope. There he received literally hundreds into the Church. Many spiritual favours were granted to St Mary's at that time, among which were the Indulgences attached to the Lateran Basilica, and the Indulgences of the Seven Churches in Rome.

They began their work with a verve and speed which seems now almost incredible. As the areas around Bayswater began to become thickly populated, so this handful of men began to extend the field of their labours. Notting Hill and Kensal Green, which up to this time had been no more than villages, suddenly began to grow and encircle Bayswater. This sudden growth was due to the influx of labourers who were being employed on the building of the new railways; and also to the transferring of populations from other parts of London. They were, in the main, poor people.

Whatever grand ideas Cardinal Wiseman and Manning had conceived for the Oblates, Providence had decided that their work should be for the poor, and both Founder and Superior accepted the decision with alacrity. The poor had always been the first concern of Manning, whether as Anglican Vicar or Catholic Priest. When the father of Henry Wilberforce once expressed doubts as to his son's fitness for ordination, since he had turned High Church; Manning replied: "Let him be ordained; working among the poor and the dying will knock the High Church nonsense out of him."

Inspired by their Superior, the convert Oblates showed their mettle and the real depth of their zeal by pouring their personal fortunes into the building of churches and schools for the poor. Fr Rawes built the church of St Francis, Pottery Lane, with his own money; our Lady of the Holy Souls, Kensal, was similarly built. Nuns were brought into the area; and convents erected: the Poor Clares from Belgium to pray for the work of the Oblates, the Franciscan Sisters to run schools for poor children. By 1860, only three years after their foundation, Cardinal Wiseman could write to Cardinal Barnabò that the

Oblates had not only finished the church of St Mary of the Angels and built a house to accommodate twenty priests, but had also been responsible for building some six other churches and seven schools.

In these works Dr Manning has spent £30,000. This has not come from the alms of the faithful, as it usually does, but most of it has come from his own private resources, those of his family, two of his nephews being Oblates, and those of other members of the Congregation who from being rich have become poor, for all this property has been so laid out anew as that in truth the diocese has been the gainer.

Meanwhile the Oblates in St Edmund's had not been so successful. To the three original members there had been added three students of the college: Robert Butler, Thomas Dillon and Edward Lescher. There was opposition to the idea of the Oblates being in the College. Manning had been too sanguine in supposing he could do in England, with a handful of converts and very young clergy, what had been done, over many years, by the large and accomplished community in Milan. After an appeal to Rome they were withdrawn from St Edmund's in 1861, and returned to the mother house in Bayswater.

The next important move was made by Herbert Vaughan. No sooner was he back in St Mary's than he began to urge Manning and the other fathers to do something for the Foreign Missions. The subject was formally discussed in Chapter, and eventually the Oblates committed themselves to the establishing of a seminary for the education of priests for the Missions. There was a certain coolness towards the project on the part of some, who felt that such a work would take them outside their proper sphere, namely the work of the Archdiocese, but they readily gave Vaughan permission to undertake it alone. St Joseph's Foreign Missionary Society of Mill Hill was the outcome.

Vaughan's companion Oblate at St Edmund's, Henry O'Callaghan, on leaving the college was sent out as Superior to the Oblate house in Rome. The Oblates left Rome, after an outburst of typhus, in 1867. Fr O'Callaghan had been Prefect of Discipline at St Edmund's for some years. Consequently, when it was thought necessary to introduce a stricter rule into

the English College he was appointed Rector for that purpose. After many years of successful work for the Venerabile, he was made Bishop of Hexham and Newcastle, but resigned the See after a short time and returned to Italy as titular Archbishop of Nicosia. He died in Florence in 1904.

In 1865 Cardinal Wiseman died, and Manning succeeded him in the See of Westminster. The community of the Oblates was only eight years old, and already its founder was dead; the first member had left to take on the burden of the chief diocese of the country; his companions of the early days, Wilberforce and Laprimaudaye, were dead; Vaughan was away on his Missionary project, and O'Callaghan was in Rome. The five who had formed the spirit of the new community were gone, but they had formed it so well that it continued undiminished, for in this very year under the new Superior, Fr Dillon, a new work was begun.

The education of poor children had always been a primary concern with the Oblates, but they now decided that there was a need for secondary education. Fr William Manning began with a few boys in a house in Sutherland Place, and called it St Charles's School. As the numbers grew, a larger building was erected nearer St Mary's, but this in turn soon became too small. In 1872 St Charles's College was built at the cost of £40,000, on eleven acres of land. It was at some distance from St Mary's, and in a part that still retained a countrified atmosphere. As a London school it was unique for its splendid playing fields. Those who have known the college buildings in St Charles Square only in recent years would find it difficult to believe an early description of their surroundings:

Not the least of the advantages of the College is its unrivalled position. From the tower there is a fine view in clear weather of Harrow-on-the-Hill, Wembley, Acton, and Kew in the distance, while nearer at hand the meadows of Notting Farm stretch to the foot of the hill on which the college stands.

The school flourished for over thirty years and produced many priests and laymen who took an important part in the Catholic life of England. Two of its Rectors are remembered as great

men, Mgr William Manning, and the well-beloved Fr Robert Butler. Its most outstanding product was, without doubt, the Oblate, Fr William H. Kent, a man of truly encyclopaedic knowledge, but of great simplicity and humility.

At the beginning of the century a change came over this part of North Kensington. Gradually streets of houses had sprung up and covered the surroundings of the college, until it was hemmed in on all sides. It began to be obvious, by the fall in the numbers of students, that this development had made the district unsuitable for a boarding school, and with great regret the Oblates were compelled to close their college.

While the college was being dismantled, prior to the sale of the buildings, the Fathers were already busy with a new work.

Herbert Vaughan had succeeded Manning as Archbishop of Westminster, and he had offered to his old community the opportunity of opening a mission in a distant and undeveloped part of the diocese, Clacton-on-Sea. Although there were only a mere handful of Catholics in the little seaside town, Fr Wyndham, the Superior, strongly advised the Fathers to erect there a church that would adequately express the notion of Our Lady of Light. Both he and Fr Richards offered considerable sums towards the cost.

The Oblates have been in existence a hundred years. They have never been numerous, yet this account of some of their works will show how varied and active these have been. I say "some" of their works, for the great work done by that number whose names are remembered only locally has been the work for souls, and their faithfulness to the poor. This is the tradition they have inherited from both St Charles, their Patron, and Cardinal Manning, their first Superior and Father; and this, together with the Borromeo motto "Humilitas", has preserved them to celebrate their centenary, full of life and vigour.

CYRIL WILSON, O.S.C.

QUESTIONS AND ANSWERS

COURTING WITH A VIEW TO MIXED MARRIAGE

Given that the Church strictly forbids mixed marriages, does it not follow that it is wrong for a Catholic to court a non-Catholic with a view to contracting such a marriage? (J.)

REPLY

Canon 1060: "Severissime Ecclesia ubique prohibet ne matrimonium ineatur inter duas personas baptizatas, quarum altera sit catholica, altera vero sectae haereticae seu schismaticae adscripta; quod si adsit perversionis periculum coniugis catholici et prolis, coniugium ipsa etiam lege divina vetatur."

The strictness of the ecclesiastical prohibition is beyond dispute. It has been a constant feature of synodal legislation from the earliest times and has been reiterated by recent Popes in the sternest of language.¹ Pope Leo XIII, for example, wrote that Catholics "should turn with dread from such marriages", because "they give occasion to forbidden association and communion in religious matters, endanger the faith of the Catholic partner, are a hindrance to the proper education of the children, and often lead to a mixing up of truth and falsehood and to the belief that all religious are equally good".² All available statistics confirm these gloomy forebodings. "Forty per cent of children born of (mixed) marriages in America are either not baptized, or are baptized Protestants, or are baptized but given no formal instruction in the Faith."³ Mixed marriages may provide the occasion of a fruitful subsequent apostolate,⁴ but there is no apostolate of mixed marriages as such, whatever some non-

¹ Cf. Denzinger-Bannwart, *Enchiridion*, n. 1499, footnote; also THE CLERGY REVIEW, August 1939, p. 95.

² Enc. *Arcanum*, 10 February 1880; C.T.S. translation in *The Pope and the People*, p. 43.

³ W. F. Ryan, S.J., in *The Christian Democrat*, May 1956, p. 271, quoting from *Social Orientations* (Chicago, 1954), a fact-finding textbook produced by the Jesuits of the Institute of Social Order.

⁴ Cf. THE CLERGY REVIEW, April 1938, p. 314, for some excellent suggestions.

Catholics may pretend.¹ Indeed, the conclusion of some Catholic moralists, to which canon 1060 gives partial support, is that mixed marriages are regularly illicit, not only by ecclesiastical law, but also by divine and natural law.²

The premiss of the question is therefore sound. Moreover, the unqualified conclusion drawn by our questioner has been defended by at least one writer.³ Nevertheless, we feel that some qualification is demanded. Courtship, however much it may be abused in practice, is intrinsically lawful as a means to a lawful end. Courtship with a view to a mixed marriage cannot therefore be universally condemned, except on the assumption that a mixed marriage is *always* an evil, even when the circumstances are such as to make it a lesser evil. We doubt whether this proposition can be substantiated.

Certainly mixed marriages are not intrinsically evil. The Church prohibits them in general, not as evil in themselves, but as commonly involving moral dangers which bring them under the ban of the divine law. These dangers can, in certain cases which are admittedly exceptional, be rendered remote enough to justify their being risked with a safe conscience. When that happens, the divine prohibition ceases, and the Church is prepared to lift her own, for a sufficiently grave reason, provided that adequate guarantees are given by the parties. Nor does the grave reason required always consist in a sinful state or intention, for it may be some innocent cause of hardship like *aetas superadulta*, or a positive good, like a well-founded hope of the conversion of the non-Catholic party. Assuming that the parties to such a union are sincerely prepared to give and fulfil the guarantees and not to attempt marriage without a dispensation, "it is hard to see how they could sin, and sin grievously, by engaging in the necessary preliminaries".⁴ The marriage is not indeed an unmixed good, because diversity of religious faith is

¹ Other non-Catholics admit that mixed marriages are to be deplored. Cf. *Catholic Truth*, Summer 1957, p. 11.

² Heylen, *De Matrimonio* (ed. 1945), p. 498; Vlamming-Bender, *Praelectiones Iuris Matrimonialis* (ed. 1950), p. 138. This latter author does not qualify his statement with the word "regularly".

³ Cf. *The Priest*, December 1954, pp. 1059-63, according to *Theological Studies*, June 1955, p. 254.

⁴ *The Irish Ecclesiastical Record*, 1924, p. 410; *THE CLERGY REVIEW*, December 1931, p. 573.

always a defect, but neither is it, in the circumstances described, an unmixed evil. If one could not lawfully prepare for any state of life which may involve even remote moral dangers, access to a great many legitimate professions would have to be precluded.

It must however be admitted that the situation above described is the exception rather than the rule. More often than not, even when the danger of perversion has been rendered remote, at least in outward appearance, and the Church has been induced to dispense from the impediment, the marriage remains, at best, a lesser evil than the evil situation, such as *periculum matrimonii civilis*, which moves the superior to grant the dispensation. To court with a view to such a marriage is objectively wrong, gravely or venially according to the nature of the evil consequences involved. *A fortiori* is this true when the Catholic has good reason to believe that the marriage will prove to be a proximate occasion of grave sin, or that, if the necessary dispensation is refused, the courtship will end in attempted marriage followed by concubinage. It is true that a proximate occasion of grave sin may lawfully be risked with due precautions, when it cannot be avoided without even graver consequences. But that is merely to say that a mixed marriage can be permitted, or rather tolerated, by the ecclesiastical authority, when it has become morally speaking unavoidable. It does not mean that the courtship which made the proximate occasion of grave sin, i.e. the marriage, unavoidable, is itself permissible. The dilemma should never have been allowed to arise.

DELEGATION FOR MARRIAGE OVERLOOKED

Fr Obliviosus comes to a parish to assist at the wedding of his niece. Father Immemor, the parish priest, receives and welcomes him, but forgets to give him the necessary delegation, and Fr Obliviosus forgets to ask for it. Is the marriage valid? (M.)

REPLY

Canon 1095, §2: "Parochus et loci Ordinarius qui matrimonio possunt valide assistere, possunt quoque alii sacerdoti

licentiam dare ut intra fines sui territorii matrimonio valide assistat."

Canon 1096, §1: "Licentia assistendi matrimonio concessa ad normam can. 1095, §2, dari expresse debet sacerdoti determinato ad matrimonium determinatum, exclusis quibuscumque delegationibus generalibus, nisi agatur de vicariis cooperantibus pro paroecia cui addicti sunt; secus irrita est."

It is to be hoped that the question is one of pastoral rather than litigious interest, because, to judge by the record, even the Sacred Roman Rota finds it hard to reach a final decision in matrimonial suits which turn on defect of delegation. Thus a Rotal decision of this kind, *Pompeiana*, 30 July 1941, *coram* Wynen, was reversed *coram* Grazioli, 25 May 1942,¹ and a decision *coram* Jullien which had quashed a declaration of nullity given in the first instance by the New York tribunal, in 1939, was itself reversed by a decision *coram* Grazioli, 2 March 1944.² "This sentence," as Dom G. Oesterle remarks in a critical article, "clearly illustrates the difficulty of judging the validity or invalidity of marriages in which the precepts of the Code concerning matrimonial delegation are not accurately observed."³

Needless to say, the difficulty would simply not arise in the present case, if it were discovered that Fr Immemor had somehow overlooked even the very necessity of delegating Fr Obliviosus. In that event, the most one could infer would be a *voluntarium interpretativum*, which is not a real act of will at all, because *nil volitum nisi praecognitum*; the marriage would certainly be invalid by defect of delegation. Assuming however that he adverted to the need of delegating Fr Obliviosus and merely forgot to tell him that he was giving him the necessary leave, the question arises as to whether he conveyed his intention "expressly", as canon 1096, §1, requires for the validity of the act.

There is fortunately a large measure of agreement as to what the canon means by "expressly". It must not be confused with "explicitly".⁴ Delegation should indeed normally be given

¹ S.R.R. *Decisiones*, XXIII, X d. 68; XXXIV, d. 40.

² *Ibid.*, XXXVI, d. 13.

³ *Ephemerides Iuris Canonici*, X, 2-3, p. 185.

⁴ De Smet, *De Matrimonio*, n. 117.

explicitly and in writing, to facilitate subsequent proof, but it can be validly conveyed by any form of words or other equivalent *positive* sign which adequately expresses, even if only implicitly, the intention to delegate. What the Code excludes is any form of presumed delegation ("I know he means to delegate"), or interpretative delegation ("he would have delegated, if he'd remembered"), or the sort of tacit concession such as might be deduced from the lack of any positive opposition to an unauthorized assistance at marriage. There must be a real act of will on the part of the delegator and it must be outwardly expressed in some positive and adequate fashion.¹

There is even a fair measure of agreement as to what constitutes "an equivalent positive sign". Coronata, for example, envisaging a case like ours, writes that "express delegation would be implicitly given if a parish priest were to hand the book and other things necessary for assistance at marriage to a priest assisting at the wedding of his own nephew, even though he failed to say in express words that he was granting him delegation".² Moreover, this view was adopted in the above-mentioned sentence *coram* Wynen, *Pompeiana*, which dealt with the case of a visiting bishop who assisted at a marriage without either requesting or receiving formal delegation; it argued that the parish priest had expressly manifested his intention to delegate the bishop by instructing the sacristan to get everything ready for him, especially since he departed before the bishop's arrival and without leaving anyone in his place competent to delegate.³ It is true, as already pointed out, that this decision was reversed *coram* Grazioli. The reason however would appear to have been, not that the priest's action was insufficient *in itself* to convey delegation, but that its normal implication was excluded, in this particular case, by his own declaration as to his habitual practice.⁴ It is safe to conclude therefore that, apart from evidence to the contrary, Fr Immemor's expression of

¹ Cf. Heylen, *De Matrimonio* (ed. 1945), p. 257; Vlamings-Bender, *Praelectiones Iuris Matrimonialis* (ed. 1950), p. 419; Coronata, *De Sacramentis*, III, n. 542.

² Loc. cit.

³ *S.R.R. Decisiones*, XXXIII, p. 729.

⁴ He had testified that it was his invariable practice to express his will to delegate solely by transcribing the act of marriage, which in fact was not transcribed, and never to delegate until he had seen the necessary documents, which in fact were never exhibited.

welcome to the visitor could have adequately expressed his intention (we are presuming he had one) to delegate him, at least if he not merely welcomed his arrival, but put everything necessary at his disposal.

There is, however, a further ground for doubt if, as seems possible, Fr Obliviosus not merely forget to ask for delegation, but forgot about the need for it, and therefore failed to accept knowingly and deliberately what, we suppose, was implicitly offered to him; for, according to the common opinion, delegation must be known and accepted by the delegate. The above-mentioned Rotal sentences *coram* Wynen (*Pompeiana*) and *coram* Grazioli (*Neo-Eboracen*), while admitting that this condition is not expressly mentioned in the Code, claim for it three centuries of jurisprudence, the moral unanimity of authors (Sanchez, Schmalzgrueber, Pichler, Gasparri, Wernz-Vidal, De Smet and Cappello being quoted), and the practice of the Rota itself. The sentence *coram* Grazioli, 25 May 1942, which reversed the decision *coram* Wynen in the Pompeian case was in full agreement with it on this point of law,¹ and differed with it only on a point of fact. It found that the visiting bishop had not adverted to the need of delegation until *after* the wedding and could not therefore be said to have accepted it, even if it were given. On this further ground, accordingly, it declared the marriage invalid.

If the marriage witnessed by Fr Obliviosus were impugned on the same ground and it were proved that he had similarly failed to advert to the need of delegation, the judges might well quote these Rotal sentences in support of a declaration of nullity. On the other hand, the Defender of the Bond could counter them with arguments of some value from the above-mentioned article of Dom G. Oesterle, who shows that the teaching of authors and the practice of the Rota are not quite as uniform as Grazioli and Wynen claim; that, according to a later Rotal sentence *coram* Teodori, 4 March 1950, delegation need not be known and formally accepted, as long as it is actually given and acted upon; and that Grazioli himself, in a

¹ "Quando iurisdictio est delegata, oportet eum qui ea utitur ea revera uti velle qua delegatum ab eo qui reapse delegavit ac legitime delegavit. Quae voluntas, uti patet, impossibilis omnino est cum ignorantia concessae forte delegationis et a fortiori cum ignorantia necessitatis huiusmodi delegationis."—*S.R.R. Decisiones*, XXXIV, p. 413.

sentence of 7 August 1931, wrote: "si in casu haec cognitio et acceptatio defuerit, nihil exinde pro matrimonii nullitate concludi liceret".¹

It seems likely therefore that our case, if brought to trial, would eventually reach the Rota, and that the Rota itself might have second thoughts. It is to be hoped, however, that it will not be brought to trial. The presumption of canon 1014 is meanwhile in favour of its validity, and this can be put beyond all doubt, assuming that the natural consent of both parties perseveres, by resort to a *sanatio in radice*. Reliance should not be placed, we think, on the jurisdiction which canon 209 supplies in cases of common error, because, as Fr Bender observes, and a Rotal decision confirms,² "common error is not easily verified when it is a question of delegated power, and especially when it is a question of power delegated for one marriage, or a few marriages".³

FREQUENCY OF RELIGIOUS VISITATIONS AND CHAPTERS

Some dioceses fail to convene a synod even once every ten years, as prescribed by canon 356, presumably on the ground of immemorial custom, or by appeal to *epikeia*. Would major religious superiors be justified, on similar grounds, in deciding *iure proprio* to make visitations of religious houses, or convene chapters, at less frequent intervals than their constitutions require? Where these are required annually, even in regard to well disciplined and economically solvent houses, they can be both trivial and disproportionately expensive. (J. R.)

REPLY

Canon 511: "Maiores religionum Superiores quos ad hoc munus constitutiones designant, temporibus in eisdem definitis,

¹ S.R.R. *Decisiones*, XXIII, p. 363.

² Ibid., XXXIV, pp. 837 ff.; *THE CLERGY REVIEW*, January 1957, pp. 42-3.

³ Vlaming-Bender, *Praelectiones Iuris Matrimonialis*, p. 421.

omnes domos sibi subiectas visitent per se, vel per alios, si fuerint legitime impediti."

There would seem to be little basis for an argument *a pari*. The appropriate parallel to religious visitations is the episcopal visitation of a diocese, but our correspondent does not allege any contrary custom in regard to the regularity with which the latter is made; nor is such a custom likely to be established, because the law is careful to provide against it.¹ Moreover, even though there is a certain analogy between diocesan synods and religious chapters, the fact that some dioceses do not convene synods with the prescribed regularity² cannot be adduced in support of a similar practice in regard to the convening of religious chapters. The custom of one community (and it is assumed rather than proved that the dioceses in question have established a legitimate contrary custom) is no guide to the custom of another. Each must justify its own practices independently according to the principles of customary law.

The question is therefore reduced to this: can a province of a religious order establish a legitimate contrary custom, in virtue of which the houses are visited and the chapters convened less frequently than the general constitutions prescribe; or, at least, can practices of this kind be justified by appeal to *epikeia*?

The second part of the question can be answered with a fairly confident negative. *Epikeia* is a benign interpretation of law "secundum aequum et bonum"³ which, by appeal to the presumed *mens legislatoris*, excludes from his intention a particular case which is clearly included by his words. Since it is not really an interpretation at all, it must be used only with the greatest circumspection in serious matters. Hence, apart from exceptional circumstances which are not verified in the present instance, "writers more commonly teach that recourse must always be had to the legislator, if time permits and he can be approached easily and without grave inconvenience, even though the case may seem to be certain".⁴ In the present case, there is no difficulty in having recourse to the legislator. It seems clear therefore that local superiors could not justify the

¹ Canon 274, 4° and 5°.

² Our correspondent writes from outside this country.

³ St Thomas, *Summa Theol.*, Ia-IIae, qu. 96, art. 6.

⁴ Van Hove, *De Legibus Ecclesiasticis* (ed. 1930), n. 293.

proposed practice by appeal to his presumed mind, more especially as it is a question, not of a particular act or omission, but of an habitual practice.

As regards the establishment of a contrary custom, a province is a "community capable of receiving law" and is therefore able to introduce a custom with force of law.¹ Moreover, if, as our correspondent contends, the annual visitation of disciplined and economically solvent houses is apt to be both expensive and trivial, a custom of less frequent visitation might well be "reasonable", as required by canon 27; though it might also be contended that it is the frequency of the visitation which has hitherto kept them disciplined and solvent. But mere reasonableness is not enough. A custom, if it is to derogate from a law, must also be legitimately prescribed over a period of forty continuous and complete years. It seems unlikely that the custom in question could be thus prescribed in a province of so highly centralized an institution as a religious order, which is normally subject to general visitation every three or six years. Long before it could be legitimately prescribed, it would surely be either rejected by the central authority, or authorized through connivance or dispensation. Moreover, a custom is essentially a practice adopted by the major part of the community. It is difficult to see how a practice of major superiors could ever be so described.

L. L. McR.

VOTIVE MASSES OF B.V.M.

Which Masses of our Lady may be celebrated as votive Masses? May one of the Masses of B.V.M. given in the *Missae pro Aliquibus Locis* in the Missal be celebrated as a votive Mass? May a votive Mass of our Lady be said on a Saturday when the Office of our Lady is appointed for that day? (A. W.)

REPLY

None of the Masses proper to feasts or titles of our Lady—except the Immaculate Conception, the Seven Sorrows and the

¹ Canon 26.

Immaculate Heart, in which provision is made in each formulary for a votive Mass—may be celebrated as a votive Mass (cf. *S.R.C.*, 2417⁶, 3605⁵, 3924²). If it is desired to say a votive Mass, of say the Assumption, or of our Lady of Mount Carmel, the common votive Mass of B.V.M.—the formulary assigned for the particular season—must be used with the intention of honouring the Assumption or our Lady of Mount Carmel (cf. *S.R.C.*, 16 May 1939, ad VI). Furthermore, it is not permitted to celebrate a votive Mass of our Lady on a day on which one of her feasts is being celebrated (*S.R.C.*, 2542², 2683¹), nor on a Saturday when the Office of the day is the Saturday Office of B.V.M. Then the Mass appointed in the Missal for this Saturday (which *is* the Mass to be used as a votive Mass of our Lady) is to be used. No Mass from the *Missae pro Aliquibus Locis* may be used as a votive Mass except where the feast for which the Mass is given may be celebrated. So far as our Lady is concerned the choice of a votive Mass is limited by the general rule outlined above.

ON TRANSLATION

Is the correct title of the feast of 1 August "St Peter's Chains", that of 5 August "Our Lady of the Snow(s)"? (Curious.)

REPLY

It would seem not. In each case the feast is of the anniversary of the dedication of a church: (i) of a church in Rome built in the fourth century in honour of SS Peter and Paul, which in the fifth century took the name of *S. Petrus ad Vincula* because of the famous relic of St Peter's chains which is venerated there; and (ii) of the dedication of the greatest of our Lady's churches in Rome, *S. Maria Maggiore* dedicated by Pope Liberius (352), which took the name *S. Maria ad Nives* because of the legend about a patch of snow in August indicating where, on the Esquiline hill, it was to be erected. We can imagine then a person in Rome in the fifth century being asked "where are

you going to Mass?" replying: "to St Peter's", and his interrogator continuing: "Which St Peter's?" He would then reply, "ad vincula", i.e. the St Peter's where the chains are preserved. This is untranslatable as a title and so the correct form is "St Peter's ad Vincula". It is interesting to note that there is a chapel in the Tower of London with this name. Evidently those who gave it the name recognized the force of the words *ad vincula*. Similarly, *S. Maria ad Nives* does not mean "St Mary of the Snows" but that church of our Lady—there were many of them in Rome—with which the legend of snow is connected. Again it is an untranslatable title.

EIGHTH LESSON OF THE FEASTS OF ST MICHAEL

Why is the blessing that precedes the eighth Lesson of Matins on the feasts of the Apparition (8 May) and Dedication (29 September) of the Archangel Michael in the plural (*Quorum . . .*)? (Perplexed.)

REPLY

The reason for the blessing in the plural on these two feasts is because not only the Archangel Michael but all the angels are honoured on these feasts as the prayer shows (*Deus qui . . . angelorum ministeria . . . dispensas*). This blessing on the feasts of St Gabriel and of St Raphael is in the singular.

CONCLUSION OF A LESSON AT MATINS

What exactly is the meaning of the phrase used to conclude a lesson at Matins: *Tu autem, Domine, Miserere nobis*? (A. B.)

REPLY

The explanation given by a number of authors is this: formerly the length of the lesson was not fixed as it is now, and

the reader went on reading until the prefect of the choir (or the deacon) gave the order to stop. This he did by saying: *Tu autem cessa* (or *desine* or *siste*), to which the reader replied *Domine, miserere nobis*. In time when the length of the lesson was already fixed the prefect gave no signal to stop so the word *cessa* dropped out, and the reader linked up the two parts of the formulary and he himself said *Tu autem*, etc. Mgr Callewaert,¹ however, rejects this explanation. There is no textual evidence that the formulary was broken up into two parts, and that at any time such words as *cessa* or *desine* were added to the first part. Textual evidence shows that the formulary has always been one, and that the signal to end the reading was given, as it is today in a monastic refectory, by some other means such as a knock on the bench or a bell. Having heard this signal the reader in order to beg from God pardon for his defects in reading, or in order to ask in the name of all that the fruits of the reading might be reaped, prayed *Tu autem, Domine*—not *domne*, addressed to the presiding superior—*miserere nobis*. All answered *Deo gratias* for the blessings of the lesson.

FIRST FRIDAY MASS

According to the new rubrics what Mass is to be used on the First Friday of January? (P. R.)

REPLY

If the First Friday falls on 1 January the votive Mass of the Sacred Heart is excluded, being a feast of our Lord, and the Mass of the Circumcision must be celebrated. Under the old rubrics if the First Friday occurred on 2, 3 or 4 January, the votive Mass was also excluded, and the Mass *Puer Natus* of 30 January had to be used, according to a special rubric given in the Roman Missal after the third Mass of Christmas Day;² on 5 January the votive Mass was then forbidden since formerly

¹ *De Breviarii Romani Liturgia* (§283); cf. *Sacris Erudiri* (1950), p. 185.

² Confirmed by S.R.C., 4385.

this day was the privileged vigil of the Epiphany. Under the new rubrics the votive Mass of the Sacred Heart is not allowed on 2, 3, 4 or 5 January; instead the Mass of the Circumcision must be used.¹ Should the First Friday fall on 6 January the votive Mass is, of course, excluded; and on 7 January the Mass of the Epiphany must be used,² even though that feast no longer has an octave. In each case there is no commemoration of the Sacred Heart and the Mass used has the privileges of the votive Mass, i.e. there will be no commemorations (on these dates), the Creed is said if the Mass is sung but not in a low Mass, and the Leonine prayers may be omitted after Mass. The special exercises of piety in honour of the Sacred Heart must, of course, be carried out in connexion with the Mass. It is of interest to note that the Sacred Heart Mass privilege of the First Friday may be used for an evening Mass, if the Ordinary so permits; and this even if (one) Mass in the morning had already enjoyed the privilege (*S.R.C.* reply to the Archbishop of Paris, 31 March 1954).

J. B. O'C.

BOOK REVIEWS

Richard of Saint-Victor. Selected Writings on Contemplation. Translated with an Introduction and Notes by Clare Kirchberger. Pp. 269. (Faber & Faber. 21s.)

THE Victorines hold an important place in the transition in the twelfth century from patristic to scholastic theology. To Richard belongs the distinction of being the first writer to systematize mystical theology. He took his material largely from his master, Hugh of St-Victor, and built it into a coherent whole. In the West St Augustine had for centuries been the recognized master of contemplative prayer; in the East the author who called himself Denis the Areopagite. They are the sources on which Hugh and Richard drew.

¹ *Ordo Universalis Ecclesiae*, 1957, p. xxxi.

² *Ibid.*

Richard's chief mystical works are *Benjamin Minor* and *Benjamin Major*. Mediaeval allegory saw in Benjamin the prototype of the ecstatic contemplative from the verse, "ibi Benjamin adulescentulus in mentis excessu". Only *Benjamin Major* treats fully of mystical prayer; *Benjamin Minor* is largely a preparatory ascetical treatise, dealing with the virtues and vices. Both are noteworthy for a sound understanding of human psychology. These two works, in so far as they are relevant to her purpose of giving a clear view of Richard's thought, constitute the main portion of Miss Kirchberger's scholarly translation; but she also includes valuable material from Richard's last work, *Four Degrees of Passionate Love*, and from his minor works.

Her long introduction gives a masterly synthesis of Richard's thought, traces the influences that moulded him, and his far-reaching influence on subsequent mystical writers. He takes a wide view of contemplation. Scientific truths as well as religious can and ought to be its object. The voice of God can be heard everywhere, in the whole of creation and in its every part and detail; "factum Verbi verbum nobis est", as St Augustine wrote. Therefore the man of prayer, as Richard depicts him, begins with the truths of the world around him; thence he makes a gradual ascent, aided by grace, through six stages until in the last two he reaches an intuition of God in Himself, an intuition which, in Richard's view, appears to differ in degree only and not in kind from the Beatific Vision itself. It is always ecstatic, "alienatio mentis"; and it is progressive; first the bodily senses only, then the imagination also, and finally the intellect itself is rendered temporarily incapable of its normal activity.

You can, then, to Richard's mind, approach an object of knowledge in two ways, either by the analytic and discursive method of science and reasoning, or by contemplation. This means that nature, besides having its own immediate truth and significance, has also an inner divine truth and meaning of which the thing in itself is the symbol. The mediaeval writers were pronounced symbolists. Consequently they were spiritual optimists. Nature was good; it was God's word. In this Richard and his contemporaries were not faithful disciples of the Areopagite, for all their dependence on his teaching. The Neo-Platonists, of whom Denis is a Christian representative, taught a disregard or contempt for the world of sense and reason.

As they were symbolists in interpreting the facts of nature, so these early mediaeval writers were allegorists in expounding the Scriptures. They had an exaggerated attachment to the mystical sense. It is to the credit of Hugh of St-Victor, as Miss Kirchberger shows, that he made a strong stand against this tendency. He

insisted that no allegorical interpretation ought to be made irrespective of a study of the literal and historical meaning of the words used or the events described. But Hugh's was almost a lone voice before the age of St Thomas. It is true that Richard, in his early writings, tried to give a loyal adherence to his master's principles. But Scriptural interpretation was not Richard's strong subject, and, when he came to write his great mystical works, he indulged in exaggerated allegorizing. In *Benjamin Minor*, for instance, he uses the story of Jacob and his sons merely as pegs on which to hang his discussion of the virtues and vices.

Richard's reputation stood high in subsequent centuries; Dante called him more than a man for his speculative power. He has influenced mystical thought right down to St John of the Cross. But not all writers show a dependence on him. Miss Kirchberger points out that his genius for classifying the mystical states found more favour on the Continent than in England. The only English writer who is obviously indebted to him is the author of *The Cloud of Unknowing*; but *The Cloud* follows Pseudo-Denis more closely than does Richard. It is in the continuing popularity of the Areopagite that Richard's influence is most marked. Richard had used the translation made by Scotus Eriugena. Other versions were subsequently made. The most popular was the paraphrase with commentary by Thomas Gallus, an Italian Victorine; but the Rhineland mystics preferred the scholarly translation of Robert Grosseteste, Bishop of Lincoln.

Miss Kirchberger's footnotes are not obtrusive. She includes a bibliography of all the chief books and articles on the subject and an adequate index. The volume is the sixth in Messrs Faber's excellent series of *Classics of the Spiritual Life*, originally edited by the late Allison Peers.

The Methods of Mental Prayer. By Cardinal Lercaro, Archbishop of Bologna. Pp. xii + 308. (Burns Oates. 30s.)

THIS is a splendid book, displaying a masterly knowledge of mental prayer. The Cardinal has two classes of readers specially in view: priests and clerics, and the members of modern Congregations and religious institutes, devoted to the active life, which have had a remarkably wide and varied growth in recent times. He has several criticisms to offer of modern views and regulations on mental prayer. The time allotted has been shortened, sometimes to a quarter of an hour or twenty minutes. In many places the custom has been adopted of a conducted meditation, which is detrimental to proper freedom of spirit. In the effort to make meditation easy the

traditional methods have been simplified and made threadbare. Finally, the idea has taken root that discursive meditation is the only form of mental prayer for anyone below the rank of a saint; hence souls have ceased to realize the importance of affective prayer and even the possibility of advancing in prayer. It is the Cardinal's definite view that no one should consider the prayer of simplicity or acquired contemplation as beyond his reach and vocation.

The book is in a way a call to the past; or rather, a call to use the past to enrich the present. The Cardinal finds something spacious about the methods of the past. The rules drawn up were inspired by a strong sense of the supernatural and were the fruit of great experience in dealing with souls; and they allowed the subject a magnificent freedom of movement. The Cardinal has caught not a little of the spirit of the masters whose teaching he brings together and elucidates. He shows himself to be a wise, understanding and liberal-minded director of souls.

His aim is severely practical; even, he says, urgent. It is to help the clergy and active religious in these difficult times to rediscover the traditional ways of perfection in the practice of mental prayer. Having this practical purpose in view, he limits the scope of his treatise. It contains nothing that does not pertain to method; many useful and important points of information concerning the nature, efficacy and practice of prayer are omitted. So too is all discussion of mystical or passive prayer. After introductory chapters on the necessity of methodical, that is, regulated prayer and on an outline history of pre-Reformation teaching on methodical prayer, he sets out at length the great post-Reformation methods of St Ignatius (to whom he devotes three chapters), St Francis de Sales, St Alphonsus, St John Baptist de la Salle, Saint Sulpice, and the Carmelite Fray Luis de Granada. The Cardinal concludes the exposition of each method with a schema and the appropriate prayer.

In his later chapters he deals with supplementary forms of prayer (for instance, meditative reading, the Rosary and the way of the Cross), a synthesis of the several methods, affective prayer, the prayer of simplicity or acquired contemplation, and virtual mental prayer (the practice of the presence of God, ejaculations, purity of intention). The fairly copious notes are relegated to the end of each chapter; this is less distracting than having them as footnotes; but it is still distracting to keep meeting numbers.

The author adds a short practical bibliography and an index of persons. Mr T. F. Lindsay has made a competent translation from the Italian.

J. C.

The Making of Church Vestments. By Graham Jenkins. Pp. 32. (Challoner Publications, 1957. 4s. 6d.)

ANY book on vestment-making inevitably recalls the "battle of the vestments", Roman *versus* "Gothic" (that meaningless and ill-chosen name), which went on for a great part of the nineteenth century, in England especially from the days of Pugin. So many complaints reached Rome about the varied fashions in vestments in England, France, Germany and Belgium that the Holy See dispatched a prelate (Mgr Corazza) to investigate the state of affairs in these countries. As a result of his report the Sacred Congregation of Rites in 1863 addressed a letter to the Ordinaries of the four countries pointing out that no changes should be made in vestments without consulting the Holy See, and inviting the bishops in whose dioceses "Gothic" vestments were in use to explain to the Holy See the reasons for this. It has not transpired how many bishops accepted this cordial invitation. It is of interest to note that the First Provincial Council of Westminster (1852) had laid down (decree xviii, 2) that "efforts must be made to secure that the form of sacred vestments should conform to the usage of the Roman Church". The controversy seems to have died down towards the end of the last century and for the first decades of the present one only to flare up with renewed vigour when, in 1925, *S.R.C.* declared that it was not lawful, without consulting the Holy See, to depart from the accepted usage of the Church in Rome in the making and use of vestments for the sacrifice of the Mass and sacred functions and introduce another style and shape, even an old one, in accordance with the decree or circular letter of the *S.R.C.* of 21 August 1863.

Pope Pius XI ratified this decision and it was published on 9 December 1925 (*S.R.C.* 4398). The Congregation added to its decision the text of the 1863 letter which explained the reasons for the decree. This legislation naturally created a violent flutter in the liturgical dovecot and was much discussed in the periodicals of the time. By some rubricians the decree was loyally defended, while not a few writers strove by a plethora of arguments—most of them specious—to prove that the decision of *S.R.C.* meant anything but what it plainly said. The decree was widely disregarded and has been to this day, and was not enforced by many Ordinaries (doubtless fortified by an indult from the Holy See), but it was by some.

The only petitions for an indult that were made public (as far as the present writer knows) were one from Barcelona in 1929, when an indult was refused, and from Guadalajara in 1938, when it was granted. The Apostolic Nuncio of Venezuela sought one for a convent in 1945, and it was granted on condition that the vestments "of

antique pattern" were not to be renewed, and his Excellency was reminded of the *S.R.C.* decision of 1925 and the reasons for it.

It is understood that for a long time past the Roman society known as "Cultores Martyrum" has an indult to use ample vestments in liturgical functions in the catacombs; and it has been stated on good authority¹ that the Abbey of Monserrat was granted an indult in 1945, and that the Pope himself has granted the necessary permission "to different bishops, especially in America". This seems to be the state of affairs at the present time, and so we cannot accept the statement made by Mr Jenkins on page 14 of his admirable booklet that "it would appear that the fuller vestment has arrived by custom". The necessary period for even a widespread usage to become a legal custom has not yet elapsed, and the necessary legal consent (*C.J.C.*, canon 25) to abrogate the ruling of 1925 does not appear to exist. Many desire a restoration of *some* of the obviously more beautiful styles of vestments that were in use in mediaeval times, but that this restoration be lawful it must receive at least the tacit consent of the Holy See. Whether this consent has been given or not is a question for each local Ordinary to decide.

Mr Jenkins gives a brief but excellent account of the evolution of the various vestments of the Roman Rite, and many of his counsels about materials, dimensions and the adornment of vestments are wise and timely. How correct he is when he writes (p. 24): "simplicity and ample material could save the Roman chasuble from being scorned". Apart from his view on the lawfulness of "Gothic" vestments—a problem the discussion of which he sagely eschews—we can cordially recommend Mr Jenkins' little book to the readers of *THE CLERGY REVIEW*.

J. B. O'C.

The Early Christian Fathers. A selection from the writings of the Fathers from St Clement of Rome to St Athanasius. Edited and translated by Henry Bettenson. Pp. viii + 424. (Oxford University Press. 16s.)

THE purpose of this book, says the editor, is "to illustrate . . . the process of development in Christian thought, life and worship" from the end of the first to the middle of the fourth century by means of copious extracts from the Fathers of the Church and the ecclesiastical writers of the period. Eleven writers are represented—Clement of Rome, Ignatius, Justin Martyr, Irenaeus, Clement of Alexandria, Origen, Tertullian, Cyprian and Athanasius, together

¹ *Ephemerides Liturgicae*, 1947, pp. 118-19.

with the anonymous Didache and the Epistle to Diognetus. Tertullian and Origen are most fully quoted, and the selections from these two writers make up about half the volume. The extracts are preceded by a general introduction which provides a summary account of each writer, there are short footnotes to the text dealing largely with problems of vocabulary, and where it has been considered necessary—as, for example, in introducing Cyprian's *De Unitate*—a brief account of the relevant critical problem. The selections themselves are arranged in logical order under the appropriate theological headings, and this, together with a fairly full index (from which the term "Original Sin" has unaccountably been omitted), makes for ease of reference. The translations, which are the editor's own, read smoothly.

Some such collection of patristic texts is indispensable to the theological student and to the student of early Church history, and the present volume, the fullest yet to appear in English, may be confidently recommended. Read in conjunction with such a work as Johannes Quasten's *Patrology* it should prove a useful stimulus to patristic studies.

G. C.

The Red Book of the Persecuted Church. By Albert Galter. (M. H. Gill & Son, Dublin. 30s. net.)

THIS is a full and documented account, so far as that is possible, of the Communist persecution of the Catholic and Uniate Churches, translated and published by arrangement with *Editions Fleurus, Paris*. For the Soviet and satellite countries the period reviewed begins in 1939 and in all cases the story is traced as far as March 1957. The material, not all of it hitherto collected in any one single volume, occupies no less than 420 pages. It is stated with a minimum of comment and attested by verified details, by texts (documents of all kinds, decrees, agreements, etc.) and by specific references taken from the press and publications of every country concerned. Indexes and a polyglot bibliography serve to complete an enormous amount of definite and detailed information about the systematic persecution of 75 million Catholics.

It is explained in the preface that persecution remains one of the fundamental and unchanging elements of Marxism, but that the methods are now more "scientific", i.e. more flexible. The extreme severity prevalent in Bulgaria and Rumania and until recently in China need not be imitated in Poland or in Yugoslavia. In Rumania, for instance, there are different ways of dealing with Christians of the Latin and Oriental Rites; in that country

Communists have no resistance to fear from a non-Catholic majority and they find an eager and docile helper in the National Orthodox Church. The diabolical skill of "tactical elasticity" is such that there is reason to believe in the existence of a general research organization for the purposes of persecution.

Underlying the diversity of techniques there are the permanent features that are only too familiar. The classic programme appears to be: first, a propaganda campaign to discredit the Church and to shake allegiance; second, the usual decrees—suppression of the press, dissolution of schools and Catholic associations; third, obstruction of all relations with Rome, expulsion of every nuncio, delegate or missionary as "a foreign agent"; fourth, the trial of primates and prominent bishops on the usual charges; and, last not least, the sowing of dissension among the clergy and between some of the clergy and the people by inducing all such as may be more susceptible to pressure to "co-operate with the State". Associations of subservient priests are formed with tendentious titles, e.g. "Union of Catholic Priests of Peace", in Hungary, and in Yugoslavia, "Union of S.S. Cyril and Methodius".

Behind all this there remains a basic principle that complete physical liquidation is undesirable. Moreover, a "Church of the Catacombs" would not suit them, for as such it would escape their control and so there would be less chance of eventually "integrating" the persecuted Catholics into the Communist system.

The Dublin Review. Summer 1957. France Since the War. (Burns & Oates. 12s. 6d.)

THIS special double number of nearly 200 pages is welcomed by M. Jean Chauvel, the French Ambassador, who remarks in an appreciative foreword that it is wholly an appraisal by British and not French writers. It is accordingly pointed out in an editorial note that the lecture by Cardinal Feltin, the Archbishop of Paris, entitled *Years of Change: the Position of the Church in France*, was delivered here at the Institut Français, South Kensington, in October 1955. There are two sound contributions on other aspects of the same subject from Fr John Fitzsimmons and Lancelot Sheppard. A rapid survey of Literature since the War, aptly entitled *A Tour of the Jungle*, comes from the practised pen of Alan Pryce-Jones. The Arts are well represented by Robert Speaight (Theatre), Maryvonne Butcher (Films), Rollo Myers (Music), Denys Sutton (Painting) and Lance Wright (Architecture). Existentialism falls to John Cruickshank and there is an original poem in French (*L'Incantation des Noces*) by Jean-Claude Renard who recently gained the *Grand Prix Catholique de*

Litterature. An objective and mainly factual article, *The Voluntary Principle in French Education*, might perhaps have been more informative to the British reader if Vernon Mallinson had taken any account of that vindictive unbelief which has placed a hostile *instituteur* as a rival to the *curé* in thousands of parishes. John Dingle writes with authority on the European Movement in France while D. B. Wyndham Lewis is very much his exuberant self in *Thoughts on the Lourdes Centenary*. Sir John McEwen begins his article on the abiding cleavage created by the Revolution with the curious statement that every government in France for the past hundred and fifty years has bent its energies to the task of bridging the gulf; but surely many of them, notably during the Third Republic, did their utmost to widen and deepen it.

There are twenty good reviews of a representative range of recent books, the outstanding contributions being made by Professor F. Y. Eccles, Martin Turnell, Béla Menczer and Frank MacMillan.

J. J. DWYER

The Sacraments on the Missions. By John de Reeper, M.H.F. Pp. xxiii + 539. (Browne and Nolan, Dublin. 40s.)

MISSIONARIES were already indebted to Fr de Reeper for *A Missionary Companion*, in which he had provided them with a practical commentary on their Apostolic Faculties. He has placed them further in his debt by the present work which, though in one sense more limited in its scope, deals much more fully with the main source of their pastoral problems, the administration of the sacraments under missionary conditions. Instead of writing merely another treatise on the sacraments and adding the missionary touch, he has preferred to produce "a pastoral theological supplement" which will enable missionaries to adapt the doctrine of the standard manuals to their special circumstances. The normal law and practice are therefore expounded only in summary form, so as to supply the necessary framework for their interpretation in missionary terms. Each of the sacraments is analysed in turn from their point of view, the normal law being supplemented with copious quotations from the decrees of Propaganda and practical applications based on the author's own experience in the mission field. In general, it is well up to date. *Sacram Communionem* had not appeared when the author wrote and he therefore explains the eucharistic fast in terms of *Christus Dominus*, but he was able to incorporate the new rulings in regard to Holy Week.

His summary of the normal law is, in general, as accurate as one can reasonably expect a summary to be. It is, however, somewhat disconcerting to read that "every Christian is bound by the third

commandment of the Decalogue to sanctify the Sunday" (p. 95). This sabbatarian conception of the Sunday obligation obtained for a while during the Dark Ages and keeps recurring in our own day, but it cannot be reconciled either with the teaching of St Augustine: "quod de sabbato positum est figurate observandum praecipitur" (P.L., XXXIII, c. 214), or with that of St Thomas: "observantia diei dominicae in nova lege succedit observantiae sabbati, non ex vi praecepti legis, sed ex constitutione Ecclesiae, et consuetudine populi Christiani" (IIa-IIae, qu. 122, a. 4). Moreover, in an otherwise thorough treatment of the Privilege of the Faith, one expected to find rather more about the so-called "Petrine Privilege" than a mere summary of the *Casus Helensis* (though perhaps it is less frequent on the missions than in post-Christian countries); and the book, as distinct from the footnotes, was apparently completed before the details of the Fresno case appeared in the third volume of Bouscaren's *Digest*. There is also a reference, on page 315, of which we fail to see the relevance; canon 1962 is quoted as delegating Ordinaries to judge doubts which justify the application of the principle of canon 1127, whereas, as far as we can see, it speaks only of the possibility of delegation in the reserved matrimonial causes of Heads of State and their immediate heirs.

These are, however, very minor criticisms. The book as a whole should be of great practical value to missionaries. And not to them alone, because many of the problems which it treats, like the baptism of infants of bad Catholics, or the instruction of elderly converts who cannot commit to memory what they have been told, are equally likely to occur in non-missionary countries; nor are the problems created by polygamy any longer peculiar to heathendom. It is also very useful to know what the Church is prepared to permit or tolerate in exceptional circumstances, for, though such knowledge may not provide a valid argument *a pari* in other regions, it can save one from propounding an invalid argument *a priori*.

Puberté et Problèmes Sexuels de l'Adolescence. Pp. 160. (Lethielleux, Paris. 375 frs.)

THREE previously published *Cahiers Laënnec* have been united in this symposium, to provide a synthesis of the sexual problems created by puberty considered from various points of view. In the first part, which is factual, the physiological, pathological and psychological data are analysed by a series of experts in these fields. In the second part, which is pastoral, we are given a letter of advice, jointly composed by a group of priests and doctors, to a chaplain engaged in the training of youth, a chapter by a priest psychologist

which provides a useful counterpoise to the clap-trap of some psychiatrists, and one on "masturbation and grave sin". All this second part and one of the four articles of the first part have already appeared in English, in *New Problems in Medical Ethics* (first series), edited by Dom Peter Flood, O.S.B.

Canonical Provisions for Universities and Colleges. By Rev. Alexander F. Sokolich, S.T.L., J.C.L. Pp. x + 180. Washington Canon Law Studies, n. 373.

Property Laws of the State of Ohio Affecting the Church. By Rev. Urban C. Wiggins, J.C.L. Pp. xi + 140. Washington Canon Law Studies, n. 367.

Ecclesiastical Property in Australia and New Zealand. By Rev. James E. Munday, J.C.L. Pp. xiv + 141. Washington Canon Law Studies, n. 387.

(The Catholic University of America Press, Washington, D.C.
\$2.00 each, paper-bound.)

THE terms of canon 1374, to the elucidation of which the first of these doctoral dissertations is mainly devoted, apply equally to all levels of formal education. Most of what the author has to say, therefore, is relevant to the situation in this country, where, in default of Catholic universities, the prohibition of attendance at non-Catholic, neutral, or mixed schools is restricted in practice to those which give elementary and secondary education. It is a useful, well-written commentary, and it includes a worthwhile chapter on the parallel problem created by the attendance of non-Catholics at Catholic schools and the point at which their proportionate number (he suggests a third) endangers the Catholic character of the place.

Like most of the sovereign States of the U.S.A., Ohio inherited its civil law from England. There is therefore much of common interest in the subject-matter of Fr Wiggins' dissertation which compares the civil law of Ohio with the common law of the Church in regard to the acquisition, tenure and administration of Church property. On both sides of the Atlantic, the Church as such is denied recognition as a corporate entity capable of owning and administering property in her own right, and is compelled to make use of the civil law of corporations and trusts. On both sides, fortunately, the civil law tends to favour religious corporations and trusts, rather than to discriminate against them, though the jurisprudence of Ohio would seem to be more favourable than ours in its interpretation of charitable purposes and gifts. As far as a limited knowledge of civil law will enable one to judge, this is a competent piece of

work which can be recommended even to jurists whose interest in Ohio extends no further than wishing it well.

The situation with which Fr Munday deals is similar in most respects, because Australasia equally derives its civil law from the English tradition. His approach to the subject is however different, his main concern being to expound the canon law, common and particular, and only incidentally to explain how it is adapted to the requirements of the civil law. Indeed, he seems to be almost unaware of the problem studied by Fr Wiggins, for he begins with the assertion that "the tenets of the Church's present law, that freely and independently of any civil power, it has the right to acquire temporal goods, is generally recognized in every civilized country today" (p. 19). The fact is, of course, that in Australasia no less than in England and the U.S.A., the civil law recognizes the right of the Church to acquire and hold property *only* in so far as it conforms to the property laws of the State. This blind-spot apart, it is a well-written dissertation.

Enigma. A Study of Moral Re-Armament. By Sir Arnold Lunn. Pp. 210. (Longmans. 16s.)

WHEN the clouds are high, the Mountain House of Caux, international centre of M.R.A., stands clearly outlined against the background of the mountain ridge; but when they descend, it disappears, sometimes for whole days, behind a curtain of drifting vapour. So it is, metaphorically, with the varying reports one reads of this international movement. At one moment, the picture seems clear enough to warrant a precise and confident judgement; at another, it becomes so clouded by conflicting testimony that a definite judgement seems impossible. It is the declared object of Sir Arnold to dissipate these clouds by examining the movement "not as a controversialist but as an investigator sincerely anxious to present a honest and unbiassed report".

He was more than usually qualified for his appointed task, and it can be said at once that he has fulfilled his undertaking. When he first made contact with the movement in 1939, his reaction was definitely unfavourable and he gave expression to it in a book he wrote at the time; but in 1953, feeling that his judgement had been too hastily formed, he began a long series of fact-finding visits to Caux and other centres. It is immediately evident from the present book that his general opinion of the movement has undergone a notable change. Though still uncommitted to any kind of active participation in its theory or practice, he now sees it as, in the main, a valuable ally in the struggle against secularism and com-

munism, deserving of sympathy and discreet support at least from without. He underlines its more evident defects, in particular, its anti-intellectualism, its moral utopianism, its puritanism, its oversimplification of current problems, and its elevation of "guidance" into a quasi-infallibility. In general, he tells us, he misses in M.R.A. the "balance and proportion" that he finds in the Catholic Church. On the other hand, he is full of admiration for the heroic self-sacrifice of the full-time workers, their charity, their detachment from temporal possessions and ambitions, and their complete trust in divine providence for the wherewithal to finance their world-wide missions. He is likewise impressed by the results which they have achieved, though not disposed to accept them entirely at their own evaluation; and, as regards the danger of religious indifferentism, of which Cardinal Pizzardo said that it could not be ignored, he is evidently more impressed by the fact that many lapsed Catholics have returned to the practice of their faith as a result of their contact with M.R.A., and that, to his knowledge, no Catholic has been thereby induced to leave the Church.

These impressions and conclusions are reached inductively rather than deductively. The book is mainly a record of what he saw and heard at Caux and elsewhere, interspersed with reflexions and comments. It is questionable whether it can be hailed as that study "in the idiom of research" which, he tells us, has hitherto been lacking, because, as he himself admits, M.R.A. seldom quotes chapter and verse for its startling claims, and it is evident that he himself has not been able to verify them. It is rather an account of other people's statements, claims, justifications and criticisms compiled by an intelligent, critical and yet impartial listener. As all who are familiar with Sir Arnold's writings will anticipate, the compilation and the account have been done in a stimulating and interesting manner. Nevertheless, for a completely balanced judgement, which takes more account of principles, the reader would do well to complement Sir Arnold's fact-finding report with *The Right View of Moral Re-Armament* (Burns Oates) of Mgr Suenens, Auxiliary Bishop of Malines.

Sacred Music. A Translation of the Encyclical "Musicae Sacrae Disciplina". Pp. 24. (Challoner Publications. 2s.)

EVERY choirmaster should be helped or encouraged to obtain a copy of this competent translation which has been published on behalf of the Society of St Gregory. For convenient use, it has been broken down into sections with appropriate headings and supplemented with brief explanatory notes.

L. L. McR.

Baptismal Leaflet. From St Edmund's College, Ware. Pp. 8. (Price 7d. a single copy; 35s. a hundred.)

MANY priests, when administering baptism to infants, must have felt disconcerted at the blank looks and air of mystification which seem the normal accompaniment to the ceremonies on the part of the adults who are present. But now there is something both useful and practical that the clergy can do about it: they can provide the bystanders with copies of the St Edmund's Baptism Leaflet. This is likely to be a very great help, for it is excellently written and set forth in red and black. Parts in red are an admirable explanation of the rites—quite short and simple; parts in black give the gist of the prayers which the priest says at the various points of the ceremony.

There are half a dozen very pleasing photographs, and the first and last pages bear wood-cuts of a type which some people may like, though it is not probable that the general public will find them attractive. It seems a pity that the paper is of a kind which tears very easily; the glossy finish, presumably, is necessary for the photographs. There is a space on the front page for the insertion of the names of the child, of the priest and of the Godparents, so that the leaflet may serve as a souvenir of the occasion.

The explanations and summary of the prayers are extremely well done and make the sequence and meaning of the ceremonies stand out clearly as an intelligible whole. Archeologisms are avoided, and the positive side of the sacrament is well brought out. It is presented as an acceptance by the Church, a rebirth into the risen life of Christ and the conferring of a great dignity. May this leaflet find a great welcome and be taken into general use. And may it also be followed by others of an equally high standard, designed to help the faithful to understand the rites of other sacraments which they receive or witness.

CLIFFORD HOWELL, S.J.

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